A Program of **Studies** *For* **New Muslims**

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Introduction

In 1974, the Planning Committee of the Muslim Students' Association of the U. S. and Canada sparked the idea of designing a comprehensive curriculum for American Muslims who have recently embraced Islam. Such curriculum is greatly needed by a large population of Muslims in North America to help them understand Islam as a complete way of life, practice it and live up to its ideals. To satisfy this need, the task of producing the curriculum and its supportive material was entrusted to the Department of Education, Publication and Information. Through the efforts of that Department and the Islamic Teaching Center, Dr. Mohammad Moinuddin Siddiqui undertook to work out" A Program of Studies for New Muslims." His deep commitment to Islam and conviction of the significance of education as a crucial vehicle for social change prompted him to devote his time and finish the first stage of this tremendous and challenging work. The second stage is the writing of text books which are specifically tailored to the sequential level series of this program of studies.

The rapid growth of Islam among the people of North America is encouraging and, at the same time, challenging. The challenge lies with Muslims who must measure up to their responsibility of increasing the momentum of propagating Islam and effectively consolidating and strengthening their ranks. Only through developing the true Islamic personality, knowledgeable and committed, capable of taking initiative and broad-minded, can we meet the challenge. Education is the most effective process to accelerate the development of such an Islamic personality and to strengthen and consolidate the ranks of the Muslims. It is an activating force which will enable them to substitute actions based on truth and reality for actions rooted in imitation and outmoded traditions. Education is a central tool to bring about Islamic social change we want to see among Muslims in North America. This change can come only from the actions of the Muslims themselves. To act correctly, a Muslim must first acquire authentic knowledge, change his mode of thought and improve his practical ability. These changes must result from the Muslims' own decisions and efforts if they are to be educationally enduring, religiously sound, socially important and physically permanent. It is with this aim and intention that the Islamic Teaching Center has prepared "A Program of Studies for New Muslims" It is an attempt to enable the New Muslim to respond to his environment in North America equipped with an Islamic framework reflecting his beliefs, values, attitudes and behavior which characterize him as a new breed of men enjoining right, eradicating evil, forbidding wrong and believing in Allah.

We pray to Allah Ta' ala that this program may prove beneficial to our brothers and sisters who have recently embraced Islam. Yet it is also a good idea for all of us to use this program to increase our knowledge.

May Allah Ta' ala grant us success and keep us firm on His path.

Your brother in Islam

EITigani A. Abugideiri, Ph.D.

Director General

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Objectives and Methodology

1. Objectives

The main objective of this program of studies is to provide a concise yet broad framework for the study of Islam primarily by Americans who have recently embraced it. To attain the main objective it is necessary that, in addition to the knowledge of Islamic beliefs and practices, the new Muslim should have some academic knowledge of the Qur'an and the **Hadith**, the life of the Prophet, the political and cultural history of Islam, the lives and works of the Companions and the scholars of Islam. On a practical level he should learn how to perform **Salat** and **Hajj,** observe **Siyam** and give **Zakat,** read and understand Qur'anic Arabic, memorize short surahs and establish a Muslim community.

The program is divided into three levels which are progressively detailed: 100 series, 200 series and 300 series. The first level is the most basic and should be mastered by every Muslim. The second and third levels are also important because they provide more detailed and specific information of the materials and concepts introduced in the first level.

2. Methodology

The program is designed in such a way that a new Muslim can use any or all of the following methods, depending on his situation:

1. Self-study
2. Study circles (Halaqah)
3. Group discussions
4. Lectures
5. Individual projects.

The 100-level courses are most suitable for self-study and study circles. The 200- and 300-series courses are academic in nature, the 300-level courses being rather specialized. These courses should be taught by a competent teacher in a classroom or in a group discussion set-up.

If this program is structured as a formal class-type instruction, it will require that each instructor undertakes the selection of supportive materials and texts (the eighth part of the program is a listing of available reference materials and texts). However, the performance expected of each student is stated in general terms in the sequentially numbered items of the syllabii. This program of studies, therefore, may be used with students of various ages and educational backgrounds by critically selecting the appropriate materials and texts.

The following example is presented in order to assist instructors in writing performance (or behavioral) objectives.

Each performance objective must include these four areas:

1. Who will be performing?
2. The specific performance expected.

3. The conditions under which the performance will take place and,
4. The measurement of the students' mastery of the performance.

Each of the sequentially numbered items in the syllabii of this program is a concept easily restated as a performance. The following example from Part I, course 100- "Introduction to Islam," should make this point clear.

1.1 Explanation of the Concept of Islam

Performance objective:

Given selected chapters from **Islam in Focus** and class discussion of what is Islam, the student will define (in writing or orally) what Islam is distinguishing it from Muhammadanism, Christianity or Judaism completely and accurately.

1. Who will be performing?

The student

2. What is the performance?

Defining (in writing or orally) what is Islam distinguished from Muhammadanism, Christianity or Judaism.

3. What are the conditions?

Given selected chapters from **Islam in Focus** and class discussion of what is Islam.

4. What is the measurement?

Completely and accurately (mastery)

Each of the preceding questions should be raised about each sequentially numbered item in the syllabii. If the instructor is diligent in this regard, the process of instruction is quite manageable and each student's progress is measurable.

Each instructor should select supportive materials which are visually attractive. Films, slides and other instructional aids should be used:

Individual projects may be assigned to students, for example:

Write research papers on (1) The attributes of Allah, (2) The Life Hereafter, (3) The Islamic concept of brotherhood and its application, (4) The methodology of Da'wah in America.

For teaching cultural history it will be extremely useful to make use of films and slides of mosques, buildings and cities of the Muslim world. Also art objects, samples of calligraphy, dresses, carpets, etc., may be shown to the class.

PART I
I: ISLAMIC TEACHINGS

1-100 - *INTRODUCTION TO ISLAM*
1. *Introduction*
1.1 Explanation of the words: Islam, Muslim, Allah, al- Qur'an, *Sunnah.* Islam is not Muhammadanism; why not?
1.2 Map of the Muslim world; Muslim majorities and minorities.
1.3 Muslims in North America; organizations and centers.

2. *Islam as a Message*
2.1 Islam as a message from God to man. The content of the message. The messengers.
2.2 The need for messengers. The last prophet and messenger of God was Muhammad.
2.3 Aspects of the message: (1) faith, and (2) *Shari'ah* or way of life.

3. *Islamic Faith*
3.1 *Al- 'Aqa'id* (the beliefs). The significance of the belief in the oneness of God, in the unity of His message, and of the belief in the Hereafter.
3.2 Belief-systems of other religions as compared to Islamic beliefs.
3.3 Man's place in the world: vice-gerent of God on earth; born innocent; spiritually and morally responsible for his beliefs and actions.
3.4 Islamic world-view: oneness of God implies unity of nature, unity of mankind, unity of all knowledge, unity of man's personality, and uniformity of criteria for judgement.

4. *Islamic Way of Life*
4.1 The basis of the Islamic way of life, the *Shari'ah.* The fixed principles and the flexible aspects of the *Shari'ah.*
4.2 The three classifications: (1) beliefs, (2) worship, (3) human affairs.
4.3 A description of the "five pillars" of Islam and their significance. No asceticism. A balanced way of life.
4.4 Personal character. Interpersonal relationships. Emphasis on cooperation rather than competition. Rights and obligations.
4.5 Permissible and forbidden acts and things.
4.6 Social, economic and administrative principles.
4.7 The dynamic principles: *taqwa, amr bi al-m'aruf* and *nehi 'an al-munkar,* and *jihad fi sabil Allah.*

5. *Islam in History*
5.1 Islam is not an unattainable ideal, nor meant only for a few exceptional persons. Islam's actualization in history.
5.2 The spread of Islam through preaching and conquest. No compulsion in religion but the laws of God must prevail.
5.3 Islam's humanizing effects on concepts, morals, manners, human rights and responsibilities, law and order, justice, warfare, role of women, slavery

and international relationships.
5.4 Seeking knowledge is an obligation on Muslims. Muslims' love of learning and research. Origination of scientific method. Contributions to science, medicine, trade and commerce, travel, arts and crafts, architecture and engineering, and understanding among people.

6. *Islam in the Contemporary World*

6.1 Islamic movements in the Arab countries, Turkey, Iran, Pakistan, Indonesia and Africa.
6.2 External conflicts: Philippines, Kashmir, Palestine, Eritrea, Chad, U.S.S.R., China, Eastern Europe.
6.3 Islam in America.
6.4 Islam versus capitalism, communism, nationalism, secularism and other "isms." Islam is not a product or a reaction to some socio-political condition or previous religious heritage, but its source is outside of this world, God Himself.

I-101 *ISLAMIC BELIEFS (AL-'AQA'ID)*

1. *Tauhid (Oneness of God)*

1.1 Allah is the Creator of everything. He is One and Unique. He is not like any of His creatures. He has no spouse, no offspring and no partner.
1.2 The division of the Attributes of Allah: (1) concerning His being (Living, Eternal, etc., and (2) in relation to His creatures (Provider, Merciful, Knowing, etc.).
1.3 The meaning of *"La ilaha illa Allah." Ilah,* one who is worshipped and obeyed.
1.4 *Tauhid* as a conceptual imperative: Oneness of the Creator implies unity of nature (universe and not a multi verse), unity of mankind, unity of religion, unity of knowledge, and uniformity of criteria of judging people here and in the Hereafter.
1.5 *Tauhid* as a psychological imperative: to purify our concept of God; to eliminate all forms of open and hidden *shirk* (association of others with God); Freedom from fear of death, poverty, dishonor; reliance on Allah; remembrance of Allah.
1.6 *Tauhid* as a social imperative: compassion toward Allah's creatures, animals as well as humans; unity of mankind; brotherhood of believers; uniform justice; establishment of Allah's commandments *(awamir); jihad.*

2. *Angels*

2.1 The nature and functions of angels. Jibril, and his role in revelation. Munkir and Nakir.
2.2 Existence of *jinns* and *shay tans.*

3. *Scriptures*

3.1 The earlier scriptures and their role in history. Their present form and lack of authenticity.
3.2 Purity and authenticity of the Qur'an.
3.3 The Qur'an as the abrogation of all previously revealed scriptures.

4. *Messengers*

4.1 Need for messengers. Allah's promise to send guidance to mankind. Is sending of messengers an interference in natural processes?
4.2 Messengers are chosen by Allah, no one can attain prophethood through effort or choice.
4.3 *Wahy* and its various meanings occurring in the Qur'an *Wahy* sent to prophets and Messengers.
4.4 Meaning of *"Muhammadar Rasul Allah."* Muhammad's *sunnah* as an example to follow. Obedience to Muhammad is obedience to Allah.
4.5 Muhammad is the "Seal of the Prophets." Later claimants to prophethood or messengership are necessarily false. The cessation of *wahy.*
4.6 The names of messengers mentioned in the Qur'an.

5. *Life-Hereafter*

5.1 Human soul is an *'amr* of Allah. 5.2 The Day of Judgement. The Book of Accounts. The Balance.
5.3 *Jannah* and *Jahannam* (their reality, their duration).
5.4 Superiority of the life in the Hereafter over the present life.
5.5 What kind of people will deserve *Jannah* and what kind *Jahannam.*
5.6 The resurrection of the body.

6. *Qadr*

6.1 Meaning of the word "qadr"
6.2 Early controversy about its meaning and significance.
6.3 True meaning of this belief.

7. *Nature of Kufr*

7.1 The various meanings of *'Kufr'* occurring in the Qur'an. Who is a *kafir?* a *munafiq?* a *mushrik?* a sinner?
7.2 Avoidance of *shirk, Kufr* and major sins. Abstaining from calling a professing Muslim a *kafir.*

8. *Nature of Islam, Iman and Ihsan*

8.1 The Quranic meaning of Islam.
8.2 The definition and role of Iman. Is every Muslim a *mu'min.*
8.3 The Quranic meaning of *Ihsan.*

I-102 *PROPHETS OF GOD*

1. *Introduction*

1.1 The meaning of the words *rasul* (messenger) and *nabi* (prophet).
1.2 The Prophets mentioned in the Qur'an.
1.3 The various ways Divine revelation came to man.
1.4 The characteristics of prophets.
1.5 The role of prophets in history.

2. *Ibrahim*

2.1 Early life.
2.2 Isma'il and the ordeal of sacrifice. The building of the *K'abah.* The birth of *Ishaq.*
2.3 Ibrahim's character and preaching.

3. *Musa*

3.1 Historical background.
3.2 Early life.
3.3 Call to messengership.
3.4 Life in the wilderness.
3.5 Problems in the Torah.

4. *'Isa*

4.1 Historical background.
4.2 Early life.
4.3 The prophethood if 'Isa.
4.4 Problems of the New Testament Gospels.
4.5 What was the nature of 'Isa's teachings?

5. *Yusuf*

5.1 Early life, The dream.
5.2 Life in Egypt. Temptation, imprisonment, establishment.
5.3 His encounter with his brothers.
5.4 His teachings.

I-103 *ISLAMIC WORSHIPS (AL-IBADAT)*

1. *Introduction*

1.1 The concept of *'ibadah* in Islam. The purpose of man's life is the worship of Allah. Worship of Allah frees man from worship of others and of self.
1.2 Elements of worship: cleansing, intention, observing the form and order prescribed by the Prophet. Attitudes: humility, sincerity and concentration.
1.3 Obligatory worships: *Salat, Sawm, Zakat* and *Hajj'.* Conditions rendering them obligatory: Islam, puberty, possession of senses, power and ability.
1.4 Other forms of worship: *dhikr,* reading of the Qur'an, *tawbah, istighfar,* supplication, teaching and learning of Islamic knowledge, meditation.

2. *Taharah*

2.1 *Shar'i* meaning of *taharah* and *najasah.* Kinds of *najasah* and how to cleanse *'najasah* from body and from clothing.
2.2 *Wudu.* Elements of *wudu.* What nullifies *wudu* and what does not. For what purposes it is necessary: for *Salat,* for touching the Arabic Qur'an, for *tawaf* of K'abah.
2.3 *Ghusl.* Elements of *ghusl.* When *ghusl* is necessary: *janabah,* menstruation, post-partum flow.
2.4 What is *haram* when *janab: Salat,* touching the Arabic Qur'an, reading the Qur'an, going into a *masjid, tawaf* What is *haram* during menstruation or post-partum bleeding: the above, as well as fasting and sexual Intercourse.
2.5 *Sunnah ghusl,* and recommended *(mustahab).*
2.6 *Masah* and *tayammum.* When they are permissible and how they are done. What nullifies *masah.* What nullifies *tayammum.*
2.7 How *dururah* (necessity or compulsion) cancels obligations.

3. *Salat*

3.1 The importance of *Salat.* On whom *Salat* is obligatory. The times and the forms of *Salat* from the Qur'an and *Sunnah.* Why prayers must be performed in Arabic.
3.2 Kinds of prayers: *Fard, Sunnah ,nafil.* Individual and collective *Janazah.*
3.3 Conditions for the soundness of *Salat: wudu* or *tayammum,* covering of *'awrah,* clean place, facing *qiblah,* intention.
3.5 Elements of *Salat: Fard* elements, *sunnah* elements, recommended parts.
3.6 Detailed description of performing *Salat* (illustrated by pictures or slides). Loud and silent parts. *Sujud* for forgetting some parts.
3.7 What extraneous actions are permissible during *Salat* e.g., crying with fear of Allah, picking up an infant. What acts are disapproved, and what acts nullify *Salat.*
3.8 Collective prayers. *Imam* and followers. *Adhan, iqamah,* straightening of lines, following the *imam* and never preceding him. How to join an already started prayer and how to complete it. Women's attending collective prayers, their rows, children's rows. A woman can lead a congregation of women only.

3.9 Friday prayers: *ghusl,* time of prayers, *rak'ats. Khutbah,* manner of listening. 'Eid prayers: *ghusl, takbirs,* form, *khutbah.*
3.10 Prayers on special occasions. When entering the *masjid* mid-morning, late night, during the nights of Ramadan, and funeral prayers.
3.11 Shortening of prayers. Conditions. A traveler following a resident *imam,* a resident following a traveler. Combining prayers.
3.12 Missed prayers. Keeping order in making up missed prayers.
3.13 Form of prayer during sickness or during travel in a public conveyance.
3.14 The importance of the *masjid.* Manners in a *masjid. I'tikaf*
3.15 Supplication.

4. *Siyam*
4.1 Meaning of fasting; kinds of fasting; prohibited days.
4.2 Islamic calendar, *Ramadan; Lailat al-Qadr;* the Battle of Badr.
4.3 Elements of fasting: what is permissible and what is prohibited while fasting; *suhoor,' if tar,*
4.4 Exemption from fasting; penalty for breaking fast.
4.5 *Tarawih* prayers,
4.6 *'Eid al-fitr,*
4.7 *Nafil* fasting and *kaffarah* fasting.

5. *Zakat*
5.1 Meaning of *Zakat* and its importance; *Salat* and *Zakat,* and Abu Bakr's action.
5.2 The *spirit* of *Zakat;* the Islamic attitude toward money and possessions.
5.3 The benefits of *Zakat;* to the giver, to the recipient, to the society.
5.4 Kinds of property on which *Zakat* is obligatory and the rates. Cattle, sheep, goats, camels, gold, silver, goods of trade, minerals, agricultural products and fruits.
5.5 Conditions which make *Zakat* obligatory: *nisab,* being free of debts, one year's passing, savings and not Income.
5.6 Recipients of *Zakat.*
5.7 Regulations concerning *Zakat. Sadaqah* (charity); *Zakat al-fitr*

6. *Hajj'*
6.1 The meaning of *Hajj'.*
6.2 The significance of *Hajj':* Ibrahim and Isma'il; the brotherhood of Muslims; remembrance of the Day of Judgment.
6.3 The conditions under which *Hajj'* is obligatory; the conditions for the correctness of *Hajj',*
6.4 Makkah; *K'abah.*
6.5 Elements of *Hajj: ihram,* its place, what is forbidden during *ihram,* use of perfume, hair oil, combing hair, etc.; *tawf,' sa'i;* 'Arafat; Muzdalifah and Mina; stoning the *jamarat;* sacrifice.
6.6 *'Umrah* and the conditions for *'Umrah,'* elements of *'umrah; fard, sunnah* and *mustahab* parts of *'Umrah,*
6.7 *Hajj qiran, tamatt'u* and single *Hajj'.*
6.8 Sacrificial animal, kinds of animals; place and time of sacrifice; method

of sacrifice; recommended and reprehensible things concerning sacrifice.
6.9 *Ziyarah* of al-Madina and the *Masjid al-Nabawi;* what is permissible and what is reprehensible. *Ziyarah* to Jerusalem.
6.10 Practical suggestions: travel arrangements, visa, *mutawwaf,* money.

7. *Other Forms of Worship*

7.1 Reading the Qur'an: *wudu;* reading without understanding; reading with understanding; reading the Qur'an during Ramadan; at other occasions.
7.2 *Dhikr:* after each prayer; at various occasions. The pronouncement of *Bismillah* upon beginning. *Insha'Allah, Alhamdulillah, jazak Allah, masha 'Allah,* etc.
The merits of *Dhikr.*
7.3 *D'ua* and *istighfar.* Asking God for everything: forgiveness, patience, strength, guidance, knowledge, health, wealth, children. Conditions of *d'ua,.* sincerity, humility, good intentions. Prophet's *d'uas.*
7.4 Medication *(muraqibah).* Objects of meditation: creation, self, death, Day of Judgment, Life Hereafter, one's past life, self-evaluation, attributes of Allah.
7.5 Teaching and learning. Understanding religious teachings, *halaqah* for study 9f the Qur'an, *Hadith, Fiqh* and *Dhikr.*
7.6 *Ihsan.* Constant awareness of Allah's presence.

I-104 *ISLAMIC MANNERS*

1. *Salutation*
1.1 Words of salutation and responses; their meanings; the blessings of salutation.
1.2 Who should be first in saluting whom; shaking hands; standing up for respect.
1.3 Who should not be saluted and why.

2. *Personal Habits*
2.1 Cleanliness; washing, *wudu, ghusl,* use of perfume.
Cleansing after use of toilet.
2.2 Hair: hair dressing; artificial hair; dyeing hair; moustache and beard.
Removal of body hair. 2.3 Nails: cutting of nails, use of nail polish.
2.4 Disapproved practices: whistling, clapping, sitting in public with legs apart, yelling, loud laughter, winking, shaking hands with or touching women.
2.5 Sneezing and yawning.

3. *Exclamations*
3.1 The meaning of the phrases *Bismillah, Alhamdulillah, insha 'Allan, subhanAllah, mashaAllah, jazakAllah, yarhamakAllah, Allahu Akbar, la hawla wa la quwwata ilia Billah.* Disapproval of saying" *Wallah"* or *"Billah*"

4. *Manners of Eating and Drinking*
4.1 Food which is permissible and acquired lawfully.
4.2 Saying' *'Bismillah;"* eating with right hand; feeling happiness; ending with *Alhamdulillah;* the blessing of company in eating.
4.3 Manner of eating; plates and utensils (silver, gold); eating together.
4.4 Hospitality; manners of hosts and guests.
4.5 Moderation in eating habits.
4.6 Drinking in three swallows; what drinks are *haram*

5. *Bathroom Manners*
5.1 Privacy; cleanliness; concept of *najasah;* wearing shoes or slippers; entering with left foot and leaving with right; *d'uas*

6. *Clothing*
6.1 *'Awrah* for men and women; what may be worn by women in the presence of others; conditions of proper dress for women; proper clothing for prayers.
6.2 Cotton, silk, wool, etc.
6.3 Use of rings, jewelry, for both men and women; use of make-up and nail polish.

7. *Sleeping*
7.1 The position of the body.

7.2 The covering of the body.
7.3 Sleeping in a masjid.

8. *Naming*
8.1 The best names.
8.2 A review of names and meanings.
8.3 Muslim names and Islamic identity.

9. *Manners in speaking and listening.*
9.1 Not raising the voice.
9.2 Being attentive.

10. *Manners of sitting and walking.*

11. *Manners in a gathering or organizational meeting*.

12. *Visiting the sick and bereaved, and condolences.*

13. *Duties of a Muslim to a Fellow Muslim*
13.1 Salutation, sneezing, sickness, funeral.
13.2 Not to praise unduly, not to slander nor backbite, not to be sarcastic or abusive, not to spy or gossip, to avoid suspicion.
13.3 Help and protection, removal of needs, forbearance, forgiveness.
13.4 Smiling, good temper, honor to elderly and love for children, compassion for weak, infirm, needy.

14. *Manners with Family Members*
14.1 Announcing when entering home; salutation.
14.2 Gentleness in speaking; showing affection.
14.3 Firmness against un-Islamic and disrespectful behavior of children.
14.4 Sexual propriety.

I-105 *ISLAMIC MORALS*

1. *Introduction*
1.1 The meaning of morality.
1.2 Foundation of Islamic morality; faith and knowledge.
1.3 The objectives of the Islamic teaching: a balanced life.
1.4 The wisdom of the Divine commandments.

2. *Personal Character*
2.1 Sincerity, truthfulness and *taqwa,* fulfilling obligations and promises.
2.2 Guarding chastity, covering of *'awrah.*
2:3 Thankfulness and humility before God; trust in God and steadfastness.
2.4 Moderation in spending and mode of living.
2.5 Generosity, courage, combativeness for the sake of God; standing up for truth and justice; patience.
2.6 Avoidance of major sins; repentance; fear and hope.

3. *Impersonal Relations*
3.1 *Hilm,* forbearance, kindness and forgiveness.
3.2 Gentleness in speech and behavior, restraining anger.
3.3 Refraining from gossip, slander, backbiting, spying, suspicion, mocking or defaming others.
3.4 Cooperation on the basis of *birr* and *taqwa,* not in sin and rebellion.
3.5 Returning good for evil; defending and protecting Muslims' life, property and honor.

4. *Social Responsibilities*
4.1 Basic principles: mutual responsibility; authority commensurate to responsibility; general good; cooperation rather than competition.
4.2 Parents and children.
4.3 Husband and wife; *'amr* and *skura* in the home.
4.4 Relatives.
4.5 Neighbors.
4.6 Orphans and widows.
4.7 Those in need.
4.8 Fellow Muslims.
4.9 Animals
4.10 Inanimate world.

5. *Business Dealings*
5.1 *Tij'arah* and *riba.*
5.2 Principles of ownership; personal property, inheritance.
5.3 Returning of trusts, debts.

6. *Administrative Affairs*
6.1 Responsibilities of administrators and judges; justice and unbiasedness.

6.2 *'Amr* and *skura.*

7. *Jihad*

7.1 The meaning of *jihad.*
7.2 The kinds of *jihad - asghar* and *akbar.*
7.3 Enjoining good and forbidding evil; social action.
7.4 Fighting in the cause of Allah; positive aspects; rules of warfare.

I-106 *TAZKIYYAH*

1. *Introduction*

1.1 Meaning of *Tazkiyyah;* the role of the Prophet concerning *tazkiyyay - islam, iman, ihsan.*
1.2 The immortality of the soul, the importance of the Hereafter.
1.3 The purpose of human life: worship of Allah, knowledge of Allah, nearness to Allah.
1.4 Who are the *awlia Allah?*

2. *Purification of Heart*

2.1 Contemplation of the Unity of God; removal of all kinds of *shirk* from the heart; trust in God and removal of fears of death, poverty, etc.
2.2 Contemplation of self: intellect, speech and hearing, knowledge, life processes and death.
2.3 Self-accounting: repentance, asking forgiveness of sins of commission and omission.
2.4 Love of God, fear of God; love and fear of God; loving for God's sake and hating for God's sake; weeping with fear of God.
2.5 Reading of the Qur'an and contemplating its meaning.
2.6 *Dhikr, nafil* prayers; *muraqibah.*

3. *Purification of Life*

3.1 *Kasb halal;* avoidance of doubtful things.
3.2 Avoidance of major sins.
3.3 Avoidance of idle talk, idle pursuits, idle thoughts.
3.4 Moderation in living; detachment from material things.
3.5 Humility, avoidance of pride; manner of speaking and walking.
3.6 Company of good people; avoiding ignorant and bad people except when helping them.

I-107 *FAMILY LIFE IN ISLAM*

1. *Sex*
1.1 A person's spiritual nature and ultimate goal. The purpose of instincts, appetites and desires in human life. No asceticism and no indulgence but a disciplined and balanced life.
1.2 Permissible and *haram* in sexual expression. The concept of *'ismat* for men and women. The concepts of *haya* (modesty) and *khulwah* (privacy).
1.3 *'Awrah* for men and Women.

2. *Marriage*
2.1 Marriage: and family life is ordained by Allah; it is a *sunnah* No celibacy nor monkery in Islam.
2.2 The purpose of marriage: fulfillment of the sexual urge; procreation; love and compassion; relaxation and comforts of home; the family as a socio-economic unit; upbringing the young; effort and sacrifice; companion ship and *skura.*
2.3 Rights and obligations of marriage partners. Leadership role of man: *mehr,* support, avoidance of injustice.
2.4 Obligations of women: guarding husband's property and trusts, obedience.

3. *Steps for Marriage*
3. I Selection of the spouse. Qualities to be sought.
3.2 Legal eligibility. Permanently forbidden relatives, polytheists; People of the Book.
3.3 Marriage Contract. Requirements for it to be valid.
3.4 Marriage celebration. Feast given by the bride groom.

4. *Family Living*
4.1 Mutual right and obligation. Sharing of household work, rearing of children, sexual etiquette, birth control and abortion.
4.2 Upbringing of children. Teaching Islamic beliefs, practices and manners. Respect for parents and elders.
4.3 Birth: initial *adhan,* circumcision of males, *'aqiqah,* nursing of infants.
4.4 Extended family.
4.5 Plural wives: why they are allowed; rules of treatment, abuses.

5. *Divorce*
5.1 Permissibility of divorce if unavoidable.
5.2 Steps before divorce: mediation to reconcile, waiting for matters to improve.
5.3 Kinds of divorce: *raj'i* (nullifiable during *'iddah)* ,*bayan* (ordinary) and *mutlaq* (absolute). Divorce procedure. *'iddah.*
5.4 Relationship during the procedure of divorce.
5.5 Responsibility of husband and wife toward each other and toward

children in case of divorce.
5.6 *Khul'a;* women initiating the divorce procedure, and its rules.
5.7 *Ila* and *zihar,* and the atonement for them.

6. *The Muslim Family in America*

6.1 Family solidarity: praying together, eating together, recreations and vacations.
6.2 Developing Islamic awareness in children: inculcation of absolute religious values rather than the cultural values of the "home country." Countering outside influences.
6.3 Activity in local Muslim community life. Prayers, Qur'an study, meetings, social functions, religious festivals, Ramadan *if tars,* Islamic school. *The practicing Muslims constitute one's community;* other relationships are only peripheral.
6.4 Activity in broader Muslim community. Youth camps, summer schools, conferences, conventions. Strengthening ties with committed Muslims around the country. Engaging in various forms of Islamic work. Travel to the Muslim world.
6.5 Alternatives to outside attractions. Healthy sports, reading habits, travel and vacations, visiting Muslim homes. Giving as much responsibility as a youngster is ready for, to provide healthy alternatives.
6.6 Attitude development toward dating and mixing of sexes, alcohol and drugs, television and movies, Christian and national holidays, the role and behavior of women.

I-201 *JIHAD*

1. *Introduction*

1.1 Meaning of *Jihad,* striving within and striving without.
1.2 The stages of *jihad;* a review of the Prophet's struggle
(1) to ponder over *wahy* and transmit it to closest people, (2) to propagate the message, (3) to patiently persevere, (4) to organize a community of Muslims, (5) to defend the Muslim community from outside attacks, (6) to initiate preaching to other groups and nations, and (7) to demolish by force any resistance and the structures of
tyranny.
1.3 The ultimate aim of *jihad* is the uplifting of the Word of God above all other words, within every human soul and within every group of people, not for gain of territory or imperial domination.

2. *The Characteristics of Jihad*

2.1 Islam is a practical religion and uses practical means: preaching or fighting if necessary.
2.2 *Jihad* is a dynamic response to new challenges -it is not necessarily 'defense of the homeland of Islam.'
2.3 It is not 'nationalistic,' not even in relation to 'Muslim nationalism.' Islam's call is to all people.
2.4 Islam regulates the relationship of the Muslim community with non-Muslim communities. A contractual relationship: if contracts are broken then *jihad* becomes incumbent.

3. *Establishment of Allah's Authority*

3.1 Islam is a call for human freedom, for all mankind: freedom from fear of death. poverty, of lordship of one human being over another, of persecution.
3.2 Islam does not permit Muslims to do injustice nor to suffer injustice. If preaching is at intellectual plane, movement is at practical and material plane.
3.3 The meaning of “worship” *('ubudiyah).* Devotional activity, absolute loyalty, obedience.
3.4 The meaning of human freedom. Islam's freedom versus the Western idea of 'freedom.'
3.5 The meaning of 'homeland of Islam' *(dar al-Islam).*

4. *The Commandments of Jihad*

4.1 The Makkan period -the reasons *jihad* was confined to preaching.
4.2 The Madinan period -the gradual legislation of *jihad.*

5. *The Battles during the Prophet’s Time*

5.1 Badr -causes, the battle itself, the result, the treatment of the prisoners.
5.2 Uhud -causes, the battle itself, defeat, pursuit, *al-tawbah.*
5.3 Khandaq (the Trench).
5.4 Battles with the Jewish tribes -causes and treatment of various

tribes.
5.5 Conquest of Makkah and later battles.

6. *Jihad in Modern Times*

6.1 Usurpation of Muslim lands -Palestine, Kashmir, USSR, Ethiopia, etc.
6.2 Persecution of Muslims -Philippines, Thailand, USSR, Chad, Eritrea, Iran, etc.
6.3 Propagation of Islam in Africa, Europe, North and South America, Asia, Methods and means.

I-202 *AL-HALAL WA AL-HARAM*

1. *Basic Principles*

1.1 Everything is permissible except what is forbidden.
1.2 Forbidding and permitting is the right of God only; to forbid what is permissible or to permit what is forbidden is *shirk.*
1.3 Forbidding is not arbitrary; forbidden things are harmful and God knows what is harmful or beneficial for man.
1.4 What leads to *haram* is also *haram:* good intentions do not change *haram.*
1.5 What is *haram* is *haram* for everyone.
1.6 *Dururah* makes exceptions.

2. *Basic Principles*

2.1 Islam permits clean food and forbids what is unclean. Forbidden are dead animals, blood, swine flesh, what is dedicated to other than God; the wisdom of these. Fish, seafood and locusts are exempted from this rule. Dead animals' skin and bones; *dururah* makes them *halal.* Medical necessity. Sea animals are all *halal.*
2.3 How to slaughter an animal. Christian and Jewish *dhabiha.* Stunning by electric shock. Not to ask concerning what is not seen by us.
2.4 Hunting and its rules.
2.5 Every intoxicant is forbidden, even in small quantities. Any kind of dealing in intoxicants is *haram,.* staying away from where people are drinking.
2.6 Smoking.
2.7 The prohibited land animals.

3. *Dress*

3.1 Dress is for covering and for beauty. Religion requires decency, cleanliness and beautification.
3.2 Gold and silk are forbidden for men but not for women; reason.
3.3 Dress of a Muslim woman. Imitating the dress of the opposite sex.
3.4 Make-up; hair-dressing; cutting of moustache.

4. *Household Items*

4.1 Islam requires cleanliness and beauty, but no ostentation or waste. Gold and silver utensils.
4.2 Pictures: complete and incomplete; paintings, sculptures, photographs.
4.3 Dogs: hunting and watch-dogs. Cat.

I-301 *THE ISLAMIC SOCIAL SYSTEM*

1. *Islamic Foundations of Social justice*

1.1 Development of a conscience; fear of God, purity of faith, sincerity of action.
1.2 Brotherhood of Muslims; no priesthood; importance of knowledge; men and women are all servants of God; no distinction except through knowledge and *taqwa*
1.3 Definition of mutual rights and responsibilities: rights of self; rights of parents; rights of spouses; rights of children. Cooperation in good. Obedience to Allah, the Prophet, the *amir.*

2. *Ways of Establishing Social justice*

2.1 Trust in individual; witnessing.
2.2 *Zakat* and charity.
2.3 Teaching of mercy, kindness, justice, generosity, hospitality, mutual concern, cooperation for good. No distinction except on basis of *taqwa* and knowledge.
2.4 Crimes and punishments.

3. *Individual Muslims*

3.1 Right to life, property, honor, free status, marriage, having children, legitimate work, assembly, due process of law, travel.
3.2 Responsibilities to acquire religious knowledge, skills for earning a living, participation in obligatory Friday prayers, paying *Zakat* if applicable, participating in *'amr bil m'aruf* and in *jihad*

4. *Relations between the Sexes*

4.1 Purity and chastity are essential Islamic qualities for both men and women; Muslims' interaction is to be based on sincerity, responsibility and purity.
4.2 The family is the basis of Islamic society. It must be safeguarded by every possible means. The sanctity of the marriage relationship; the importance of two parents for rearing children.
4.3 Regulation of relations between the sexes is essential to any civilized society. No free mixing between men and women; no being alone together or pre-marital intimacy; observing the limits of propriety if mixing occurs; Islamic dress and behavior.
4.4 Islamic regulations concerning sex designed to limit sexual expression between husband and wife.
4.5 Islamic dress for women: reflects the concept of womanhood which Islam desires -not simply a matter of external form but of great social significance in maintaining pure relations between the sexes. The requirements of Islamic dress for women; for men.
4.6 Islamic teachings regarding fornication, adultery, homosexuality, masturbation.

5. *Family Life*

5.1 Harmony rather than strife, cooperation *(shura)* rather than competition; alleviating sibling rivalry; eating together; sharing household work.
5.2 Religious obligations observed: collective prayers; collective fasting; encouraging children to ask questions; a program for teaching religion to children.
5.3 Visiting and inviting other Muslims, participation in community activities. Islamic identity comes before everything else; thus associates are of great importance: counteracting un-Islamic activities by strong family life and suitable activities.
5.4 Travel and recreation.
5.5 Old parents and relatives and their care.

6. *Community Life*

6.1 The *masjid,* Friday prayers.
6.2 Islamic education for children; *halaqahs* for adults.
6.3 *Zakat* collection and distribution to the needy, orphans, widows, old people.
6.4 Settling family disputes, counseling, ways of mutual help, mediation.
6.5 Performing Muslim ceremonies, birth, marriage, funeral, burial.
6.6 Public health, hospitals.
6.7 Sports, recreations and entertainments, the arts.

7. *Holidays*

7.1 Friday
7.2 'Eids
7.3 Lailat al-Meraj, Lailat al-Qadr, 15th Shaban.
7.4 Prophet's birthday.

8. *Ceremonies*

8.1 Birth.
8.2 Circumcision, initiation into reading the Qur'an.
8.2 Wedding.
8.4 Funeral.

I-302 *ECONOMIC SYSTEM*

1. *Private Property*

1.1 The right to own property; punishment for theft.
1.2 The nature of ownership; a trust; the share of the community; community property (water, fire, grass, minerals) .
1.3 Acquiring private property: to make waste land productive; to mine; to work for wages and salary; gift for government; inheritance.
1.4 Increase in property: trade, improvement of methods, cultivation of land, industry.
1.5 Prohibitions: interest, gambling, prohibition of land rent and share-cropping, hoarding, selling something which one doesn't own, monopoly, trade in prohibited things such as alcohol, drugs.

2. *Public Finance*

2.1 *Zakat*
2.1.1Zakat on cash, gold and silver, articles of trade.
2.1.2 *Zakat* on cattle, sheep, goats and camels.
2.1.3 *Zakat* on produce of the earth.
2.2 *Revenue*
2.2.1 Land tax.
2.2.2 Customs and tolls.
2.2.3 *Jaz'zya*
2.2.4 Tax on mines.
2.2.5 Estate on intestate persons; other taxes.
2.2.6 Income from government-owned and run property and industry.
2.3 *Expenditure*
2.3.1 Expenditure of *Zakat* Beneficiaries.
2.3.2 Public administration.
2.3.3 Defense.

3 *Policies of the Prophet*

4 *Policies of 'Umar*

5 *Modern Economv*

5.1 Banking, savings and Joan associations, credit unions.
5.2 Corporations.
5.3 Insurance.
5.4 Nationalization.
5.5 Use of technology.
5.6 Savings and investments.

6. Household Budgeting

6.1 Keeping records of income and expenditure. Recurring and non-recurring expenses.

6.2 Control on expenditure: estimation and budgeting.
6.3 Planning for future: insurances, savings and investments.
6.4 Computation of *Zakat*
6.5 Making of *wills.*

I-303 *POLITICAL SYSTEM*

1. *Political Theory*

1.1 The sovereignty of God and the vice-gerency of man; the supremacy of the *Shari'ah; hudud Allah.*
1.2 The purpose of the Islamic state: establishment of *Salat, Zakat;* enjoining good and forbidding evil; defending the homeland of Islam; giving Islamic advice in international affairs. Other purposes: the welfare of the people; administration; justice; security; education; public health; public services.

2. *The Structure*

2.1 The leader *(amir):* qualification and selection; limits of his power; change of leadership.
2.2 The *Shura* (advisory council).
2.3 Justice.

3. *People*

3.1 Muslims and non-Muslims.
3.2 Rights of the individual.
3.3 Duties of the individual.

4. *Case Studies*

4.1 The Prophet as Head of the Islamic state.
4.2 *Al-Khulafa al-Rashidoon.*
4.3 Ummayah and 'Abasiyyah.
4.4 The 'Uthmaniyah.
4.5 Pakistan.

PART II
II: THE QUR' AN AND THE SUNNAH

II-100 AL-QUR' AN

1. Introduction
1.1 The nature of **wayh**; Jibril and his role; different **hadiths** concerning how **wahy** came to the Prophet.
1.2 The first revelation; the Prophet's distress and Khadijah's faith; interruption and resumption of
revelation.

2. The compilation of the Qur'an.

3. The Qur'an's Testimony about Itself.

4. The Makkan and the Madinan Surahs.

5. The contents of the Qur'an
5.1 The Unseen; legislation concerning permissible arid prohibited.
5.2 Muhkamat and mutashabihat.
5.3 Guidance of the Islamic movement; types of people (believers, rejectors, hypocrites, the rebellious, the thankless, those who love the world, the humble, the learned, the thankful, etc.).
5.4 Moral teachings; stories of the prophets and their peoples.
5.5 The general and the specific.

6. The Style of the Qur'an
6.1 "Teaching" -repetition with variety; emphasis on the main themes; the whole truth.
6.2 God's word is similar to God's work. Inimitable -only God could do it.
6.3 God's speech addressed to man.

7. How to Read the Qur'an
7.1 Reading for dhikr.
7.2 Reading for information or action.
8. Summary of the Qur'anic Teachings.
9. Selections from the Qur'an.

II-101 PRACTICE READING OF THE QUR' AN IN ARABIC

1. ***Emphasis on reading correctly.***

2. ***Memorization of some surahs.***

II-102 TAFSIR

1. Principles of Tafsir

1.1 Words have meanings; far-fetched tawil can be misleading; apparent meaning and principles of tawil.

2. Tafsir of al-Fatihah.
3. Tafsir of Selected Surahs from Juzu 30.
4. Tafsir of al-Baqarah, Ale-Imran, Al-Nisa.

II-103 AL-SUNNAH

1. The Importance of Sunnah

1.1 From the Qur'an, from the Hadith, from the Companions, from the fuqaha, from the imams.

2. Classification of Sunnah

2.1 Verbal (Hadith).
2.2 Action.
2.3 Approved.

3. Compilation of Hadith

3.1 The six Sahib's, and their compilers.
3.2 The difference between Hadith and Sunnah.

4. Classification of Hadith.

5. The Contents of Hadith.

6. Selections from Hadith.

II-104 STUDY OF HADITH

A systematic study of Hadith under the guidance of some knowledgeable person.

PART III
III: LIFE OF THE PROPHET

III-100 LIFE OF THE PROPHET

1. *Arabia before Islam*
1.1 Origin of idolatry among the Arabs; the Arab character and way of life.
1.2 Makkah and the Quraysh; internal dissensions; Abraha's attack on Makkah.

2. *Muhammad from Birth to Marriage*
2.1 Genealogy.
2.2 'Abdul-Muttalib and his sons; vows to sacrifice a son.
2.3 'Abdullah and Aminah.
2.4 The Prophet's birth and foster mother.
2.5 His mother's death; the death of 'Abdul-Muttalib.
2.6 Abu Talib becomes the Prophet's guardian; the journey to Syria.
2.7 The sacreligious war.
2.8 Marriage to Khadijah; rebuilding of *K'abah.*

3. *Muhammad's Call to Messengership*
3.1 His call and the beginning of the Qur'an Khadijah accepts Islam; prayer prescribed.
3.2 The first Muslims, , Ali, Abu Bakr and his companions.
3.3 Open preaching; persecution; Hamza's Islam; 'Utbah's attempt at compromise; Ibn Mas'ud recites the Qur'an publically.
3.4 Persecution of Muslims: Yasir and his family, Bilal, Khabbab; persecution of other companions.
3.5 Migration to Abyssinia; the Quraysh's deputation and Ja'far's speech.
3.6 'Umar accepts Islam.
3.7 The boycott and aftermath.
3.8 *M'iraj.*
3.9 The death of Abu Talib and Khadijah.
3.10 The first *Ansar,* and the first pledge at *al- 'Aqabah.*
3.11 The Friday prayers in Madinah.
3.12 The second pledge at *al- 'aqabah.*

4. *Hijrah and Life in Madinah*
4.1 Prophet's *hijrah,'* building of mosque and houses.
4.2 Covenant with the Jews.
4.3 Brotherhood between *Muhajirun* and *Ansar,* regulation of life in Medinah.
4.4 The *Adhan.*
4.5 Jews and hypocrites; the deputation of Christians.
4.6 Change of *Qiblah.*
4.7 Battle of Badr and its causes: Qur'anic verses concerning Badr; Quraysh and Banu Qunaiqa.

III-200 SPECIAL TOPICS CONCERNING THE PROPHET

1. *The Prophet's Characteristics and Character*
1.1 His person; his manners.
1.2 His character.

2. *Status of the Prophet*
2.1 *Isra* and *M'iraj* -detailed description,
2.2 Miracles.
2.3 Intercession on the Day of judgement.
2.4 Example for the Muslims; love of him is incumbent on Muslims. His example as a legislator, teacher, friend, husband and father, human being, messenger.

3. *The Prophet in the Scriptures*
3.1 In the Qur'an.
3.2 In the Taurat, the Injil, the Hindu scriptures.

4. *The Prophet's Methodology of Da'wah*
4.1 Early preaching of the Quraysh; persecution and his response. 'Utbah; meeting with the leaders; Ibn Maktum.
4.2 Preaching to Arab tribes.
4.3 Preaching to Ansar.
4.4 Preaching to Jews and Christians.
4.5 Deputations.
4.6 Letters to rulers.

5. *The Prophet's Training of His Companions*
5.1 Strengthening of the faith; gentleness and forbearance.
5.2 Dependence on the Qur'an alone.
5.3 Break from *jahili* habits.
5.4 Training for complete obedience.
5.5 Each according to his ability and taste.

6. *The Constitution of Madinah*

III-201 THE PROPHET'S FAMILY

1. *Wives*

1.1 *Khadyah.* Genealogy. Earlier Marriages. Business. Marriage to the Prophet. Acceptance of Islam. Love of the Prophet. Character and personality. *Hadiths* Concerning her merits. Children. Death.
1.2 *Saudah.* Genealogy. Earlier marriage to the Prophet. Personality and character. Children. Death.
1.3 'Aishah. Genealogy. Birth and childhood. Marriage to the Prophet. Emigration and joining her husband. Rumor concerning her, and the Qur'anic attestation to her innocence. Her love of the Prophet and his love of her. Her person, dress and character. Her piety, hospitality. Her depth of knowledge and *ijtihad.* Her life after the death of the Prophet. Her merits. Death.
1.4 *Hafsah.* Genealogy. Birth. Acceptance of Islam. First marriage and emigration. Marriage to the Prophet. The incident of *tahrim.* Character. Merits. Death.
1.5 *Zaynab daughter of Khazimah.* Geanology. Earlier marriages. Marriage to the Prophet. Character. Merits. Death.
1.6 *Imm Salmah.* Genealogy. First marriage. Acceptance of Islam. Emigration and life in Madinah. Husband's martyrdom. Marriage to the Prophet. Life with the Prophet. Children (from her first marriage). Character. Merits. Death.
1.7 *Zaynab daughter of Jahash.* Genealogy. Islam and emigration. First marriage. Divorce. Marriage to the Prophet. Character. Merits. Death.
1.8 *Juwayriyah.* Genealogy. First marriage. Marriage to the Prophet. Character. Merits. Death.
1.9 *Umm Habibah.* Geanealogy. First marriage. Islam and emigration. Death of her. husband. Marriage to the Prophet. Character. Merits. Death.
1.10 *Safiyah.* Genealogy. Earlier marriages. Marriage to the Prophet. Character. Merits. Death.
1.11*Rihanah.* Genealogy. First marriage. Marriage to the Prophet. Death.
1.12 *Maymunah.* Genealogy. First marriage. Marriage to the Prophet. Character. Merits. Death.
1.13 Marya the Copt. Son Ibrahim and his death in infancy.

2. *Daughters*

2.1 *Zaynab.* Birth, Marriage. Islam and emigration. General description of her life. Children. Death.
2.2 *Ruqayyah.* Birth. First marriage and divorce. Marriage to *'Othman.* Islam and emigration. Children. Personality and character. Illness and death.
2.3 *Umm Kulthum.* Birth. First marriage and divorce. Islam and emigration. Marriage to 'Othman after Ruqayyah's death. Character. Death.
2.4 Fatimah. Birth. Marriage to ' Ali. Description of the marriage as told by , Ali. Her *mehr* and dowry. Merits. Her life. The Prophet's death and her grief. Her sickness and death.

3. *Sons*

3.1 Qasim, 'Abdullah and Ibrahim -both died in infancy.

4. ***Qur'anic verses and hadiths concerning the Prophet’s household.***

III-202 *COMPANIONS OF THE PROPHET*

1. *Introduction*

1.1 Who were the Companions of the Prophet?
1.2 Early Companions; *Muhajirin; Ansar;* participants in Badr; *Ahl al-Bayt; 'Ashra Mubashshirin.*
1.3 Qur'anic *ayats* concerning the Companions; *hadiths* concerning them.
1.4 Probity and *ijtijad* of the Companions.
1.5 Companions as an actualized ideal community.
1.6 *Khulafah,* generals, scholars and teachers, preachers, the pious.

2. *Their Sabr Under Persecution*

2.1 Yasir and his family; Bilal and K,habbab, Suhayb.
2.2 Migration to Abyssinia; J'afar's speech.
2.3 The boycott.

3. *Their Taqwa*

3.1 Abu Bakr's *taqwa.*
3.2 'Umar's *taqwa.*
3.3 Hanzalah's story.
3.4 Other Miscellaneous stories.

4. *Their Devotion in Salat*

4.1 Abu Bakr's, 'Abdullah bin Zubair's, 'Umar's, 'Uthman's, , Ali's, Muslim bin Yasir's *salat.*
4.2 *Salat* while watching; Ammar and' Abbad.
4.3 Ibn 'Abbas and *salat.*

5. *Charity and Self-Sacrifice.*

5.1 Abu Bakr's, 'Umar's, 'Uthman's and `Ali's sacrifices.
5.2 'Umar's trying to emulate Abu Bakr.
5.3 *Sahabah* dying thirsty for others.
5.4 'Uthman's generosity.
5.5 Abu Dharr reprimands his servant.
5.6 `Aisha's charity.
5.7 'Abdullah ibn 'Abbas' charity.

6. *Their Love of the Prophet*

6.1 `Ali speaks up although a boy; his sleeping in the Prophet's bed.
6.2 Abu Bakr in the Cave of Thawr.
6.3 Miqdad's speech.
6.4 'Abdullah bin' Abdullah bin Abi Sulul's incident.
6.5 Abu Ayyub Ansari's stories.
6.6 'Urwah bin Mas'ud's report to Quraysh after Hudabiyyah.
6.7 An *Ansar* woman's concern about the Prophet after Uhud.
6.8 Aby 'Ubaidah loses his teeth at Uhud.
6.9 Zaid' s refusal to go with his father.

6.10 Other miscellaneous incidents.

PART IV
IV: POLITICAL HISTORY OF ISLAM

IV-100 THE RIGHTLY-GUIDED CALIPHS (AL-KHULAFAH AL-RASHIDOON)

1. ***Introduction***
1.1 The meaning of caliph *(khalifah).*
1.2 The significance of the caliphate -politico-religious office.
1.3 The principles of Islamic polity.
1.4 Caliphate and kingship.

2. ***Abu Bakr***
2.1 *Fadail.*
2.2 Early life; his titles; his physical appearance.
2.3 Conversion to Islam; his propagation of Islam.
2.4 His devotion to the Prophet; gives his daughter in marriage; *hijrah* with the Prophet.
2.5 Abu Bakr's sacrifices at Madinah; his participation in various battles.
2.6 As *imam* during the Prophet's *last* illness.
2.7 The Prophet's death and his election; inaugural address.
2.8 Usamah's departure to Syria. his operations and the result.
2.9 The apostates, the siege of Madinah and its defeat.
2.10 The reconquest of Arabia; Khalid's operations against Talha, reclamation of the Bani Tayyi, the Battle of Buzakhah, Bani Tamin; the trial of Khalid; Khalid's operations against Musaylamah; Sajah, the Battle of Yamamah.
*2.*11 Bahrain, Oman and Mahrah, Yaman and Hadramaut.
2.12 The frontier expeditions.
2.13 Iraq, Syria; Khalid, Muthanna.
2.14 Abu Bakr's illness, choice of a Successor, testament.
2.15 His death.
2. 16 His family, his home and his habits; his love of the Prophet.
2.17 Some *hadiths* concerning Abu Bakr.

3. ***'Umar***
3.1 *Fadail.*
3.2 Early life, Grandfather, father; 'Umar's birth. 'Umar's training and achievements before Islam.
3.3 Convension of Islam.
3.4 *Hijrah* and his life with the Prophet.
3.5 His role in Abu Bakr's election and during his caliphate.
3.6 'Umar's caliphate.
3.7 The conquest of Iraq and Syria; the Battles of Buwaib, Qadisiyyah, Yermuk; Jerusalem and 'Umar's entry into the city.
3.8 The deposition of Khalid.

3.9 The conquest of the Iranian provinces.
3.10 The assassination of 'Umar.
3.11 A review of the conquests.
3.12 'Umar's policies: toward the *dhimmis;* toward the governors; toward the people; his *ijtihad.*
3.14 'Umar's personal habits, characteristics and family life.
3.15 *Hadiths* concerning the merits of 'Umar.

4. *'Uthman*
4.1 Fadail.
4.2 Early life.
4.3 Conversion to Islam. Marriage to Ruqayyah. Persecution and *hijrah* to Abyssinia. Return to Makkah and *hijrah* to Madinah.
4.4 Life with the Prophet. Generosity; buying of a well*;* buying of land near the Prophet's mosque; Badr, Uhud; Ruqayyah's death and marriage to Umm Kulthum. Chief Officer of the Prophet is Madinah. Ba'it Radwan; equipping the Tabuk expedition.
4.5 His role during Abu Bakr's and 'Umar’s caliphates.
4.6 His election to *khilafat.*
4.7 'Uthman's *khilafat.* Conquests: Armenia, Caucasus, Anatolia, Afghanistan, North Africa, Cyprus, Central Asia, Nubia.
4.8 Expansion of the Prophet's mosque; copying of the Qur'an and its distribution.
4.9 Civil disturbances; their causes; Abdullah ibn Saba; the rebels' demands,
4.10 'Uthman’s actions.
4.11 'Uthman’s martyrdom.
4.12 A review of the events.
4.13 'Uthman’s character and qualities.
4.14 *Hadiths* concerning the merits of 'Othman.

5. *'Ali*
5.1 *Fadail.*
5.2 Early life. His embracing Islam; life in the Prophet's household.
5.3 *Hijrah* and life in Madinah. Participation in battles.
5.4 Role during the *khilafats* of Abu Bakr, 'Umar and 'Uthman.
5.5 Election to *khilafat.* Controversies; battles, Jamal and Siffin; arbitration; *kharijiyyah; m*artyrdom.
5.6 A review of the events.
5.7 'Ali' s administration; his justice.
5.8 His other accomplishments; character and qualities.
5.9 *Hadiths* concerning the merits of 'Ali.

6. *A Review of This Period and Its Importance for Muslims*
6.1 The rapid expansion of Islam.
6.2 Commerce.
6.3 Administration.
6.4 Finances.
6.5 Social structure.

6.6 The ideal Islamic state.

IV-200 *BANU UMAYYAH*

1. *Amir M'uawiyah*

1.1 His personality; political acumen and statesmanship; his winning over of his enemies *(hilm);* his assistants; his bold campaigns.
1.2 Early life; Islam after the conquest of Makkah; Prophet's scribe.
1.3 His role during Abu Bakr's, 'Umar's and 'Uthman's khilafats.
1.4 'Ali's election. 'Ali's decision to depose M'uawiyah; M'uawiyah's insistence on retaliation of the murder of 'Othman; Siffin; arbitration.
1.5 'Ali's assassination; Hasan's abdication. M'uawiyah consolidates his rule.
1.6 Conquests: Balkh; Hirat; Khurasan; Mukran; Kabul; Ghazni, Bukhara; Tirmidh.
1.7 Attacks on the Byzantines; M'uawiyah's navy, conquest of Cyprus and Rhodes. Attack on Constantinople (Ibn 'Abbas, Husain and Abu Ayyub involved).
1.8 'Uqbah bin Naf'i's conquests in North Africa.
1.9 *Bay 'ah* for Yazid; *wasiyyah* to Yazid; concerning Husain. Death.
1.10 M 'uawiayh' s administration: army and navy; postal service; agriculture; water management; redress of grievances; injustice; religious freedom and tolerance; propagation of Islam; construction of *masjids;* translation of medical books.
1.11 M'uawiyah's character and qualities.

2. *Husain*

2.1 Husain's character and qualities; his relations with M'uawiyah.
2.2 Husain leaves Madinah for Makkah after Yazid's accession.
2.3 The messages from Kufah; advoce by well-wishers; Muslim bin' Aqil sent to Kufah; betrayal by Kufans.
2.4 Husain leaves for Kufah; he is surrounded by Hurr; his attitude.
2.5 Husain's martyrdom. Effects of his martyrdom.
2.6 'Abdullah ibn Zubair's stand and *khilafat.*

3. *Banu Umayyah from 680 to 750*

3.1 YazifJ: (680-683).
3.2 Marwan ibn al-Hakam (683-685).
3.3 'Abdul Malik (685- 705). Al-Hajjaj ibn Usuf and' Abdullah ibn Zubair. Al-Hajjaj reduces Arabia and Iraq. Muhammad ibn Qasim's conquest of Sind; conquest of Central Asia; Byzantines and Berbers. Arabicizing of the administration. Partisans of `Ali and Khwarij. 'Abdul Malik's achievements.
3.4 Al-Walid (705-715). Conquest of Spain. Tariq ibn Ziyad, Musa bin Nusair, and Muhammad ibn Qasim.
3.5 Sulayman (715-717). Attempt to conquer Constantinople.
3.6 'Umar bin`Abdul-' Aziz (818-720). Return to Islamic rule. 'Umar's reforms. 'Umar's character and qualities.
3.7 Yazid II (720-724) and Hisham (724-743). The Battle of Tours (732). Uprisings of *Shi'an 'AIi* and the ` Abbasiyyah.
3.8 The end of the Umayyahs. The revenge by Saffah.

3.9 A review of the Umayyahs. Administration; military organization; conquests; the people -Arabs, new Muslims, *dhimmis* and slaves; social life; intellectual activities; *kalam,* poetry, education and science, architecture; trade and commerce; control of the Mediterranean.

IV-201 *THE 'ABBASIYYAH*

1. *The Early 'Abbasiyyah (750-849)*

1.1 ' Abbasiyyah heritage. The Muslim world and civilization in 750.
1.2 Al-Saffah (750-754) and al-Mansur (754-775). The new order; suppression of uprisings. Wars with the Byzantines. Foundation of Baghdad (762). Barmakis.
1.3 Al-Mahdi (775-785). The rise of Barmakis. Patronage of the arts. Al-Hadi (785-786).
1.4 Harun al-Rashid *(786-809).Jihad* against the Byzantines. Style of life in Baghdad. Love of learning. Uprisings in al-Maghrib and Samarqand. Harun's character and qualities.
1.5 Al-Amin (809-813). Civil war.
1.6 Al-Mamun (813-833). Trouble in Iraq. Egypt. Conquest in the Mediterranean. *Bait al-Hikmah. M'utazilah* controversies. Imam Ahmad Hanbal.
1.7 Al-Mut'asim (822-842). Turkish bodyguard. Samarra, the new capital. Wars with the Byzantines. Afshin' s revolt.
1.8 Al- Wathiq (842-849). Correcting the mistakes of his predecessors.
1.9 A review of early' Abbasiyyah. Administration: vizier; revenues; the army; postal service) provinces; *qadaat.* Social life. Sciences and arts; medicine, philosophy, mathematics, astronomy, alchemy, geography, history, *al-Hadith, Fiqh.* Sea trade, trade with Europe. Industry. Elementary and higher education.

2. *Later 'Abbasiyyah* (849-1258)

2.1 The loss of power; the slow decline.
2.2 The review of events from al-Mutawakkil to the fall of Baghdad (857-1258). Breaking up of the *khilafat.* Qaramitahs, Isma'ilis, the Sufis. Autonomous kingdoms; Tahiris; Saffaris; Samanis; Ghaznavis, Mahmud Ghaznavi; Buwayhis, 'Adadul Daulah; the Seljuqis, Tughral, Alp Arsalan, Malik Shah, Nizam al-Mulk, the decline of the Seljuqis. Genghis Khan, Hulagu; Baghdad falls (1258).

IV-202 *NORTH AFRICA AND SPAIN*

1. *Introduction*

1.1 Conquests westward from 'Umar's time to Banu Umayyah's time.
1.2 Conditions after the conquest.

2. *Umayyah Dynasty (756-1031)*

2.1 'Abdul Rahman al-Dakhil. Consolidation of territories. Beginning of Islamic culture. Treatment of *dhimmis.* Spread of Islam.
2.2 Al-Hakam (796-882) and' Abdul Rahman II (822-852).
The influence of Muslim culture; the Christian fanatics.
2.3 Muhammad I to Abdullah (852-912).
2.4 'Abdul Rahman III (912-961). Fatimis of Tunis. Wars with Christians. Al-Nasir. Al-Zahra. His administration.
2.5 Al-Hakam II (961-976). Peace and prosperity. The library of Qurtuba.
2.6 A brief survey of the period from 976-1492. Hisham II, Hajib al-Mansur; the Hammadis; the petty kingdoms; al-M'utamid (1068-1091); al-Maghrib and Idrisis; Aghlabis, Isma'ilis; Murabits of Morocco; Yusuf ibn Tashfin; Le Cid; al-Muwahhidin, 'Abdul Mumin, al-Mansur; Nasiris; Abu' Abdullah.
2.7 Muslim culture in Spain. The philosophers: Ibn Bajjah, Ibn Tufail, Ibn Rushd, Ibn Maimun. The Sufis: Ibn 'Arabi. Literature: Ibn 'Abd Rabbihi, Ibn Hazm. History: Ibn Khaldun. Travels: Ibn Battutah, Ibn Jubair. Translation bureau in Toledo. The sciences: al-Majriti, al-Zarqali, Ibn al-Bay tar. Medicine and surgery: al-Zahrawi, Ibn Zuhr. Industry;" Education.
2.8 Other events. Conquest of Sicily. Muslim kingdoms of Sicily. Muslim culture in Sicily. Tulunis of North Africa; Ikhshidis, Kafur. The Fatimis of Egypt. 'Ubaidullah's and al-Qaim's conquests in the Mediterranean. Jawhar and the four.dation of al-Qahirah, Nizar al-'Aziz. The
fall of the Fatimis. Al-Hakim's excesses in religion and government, the Durzis. Al-Tahir; al-Basasiri's capture of Baghdad. Arts and sciences under the Fatimis, 'Ali ibn Yunus, Ibn al-Haytham; architecture and crafts.

IV-203 *THE CRUSADES AND THE MUSLIM KINGDOMS*

1. Origin of the Crusades.
Early attempts by Christians; paper propaganda. First Crusade (1096-1099). The Christian kingdoms. Impact of Islam on the Crusaders.

2. Zangis and Nuris (1127-1162).
The Second Crusade (1147-1149). Nuruddin, Shirkuh; Salahuddin Ayyubi (1169-1193). Liberation of Jerusalem. The Third Crusade (1189-1192). Fall of 'Akkah. Peace settlement. Salahuddin's character and qualities. Ayyubis.

3**. Fourth (1202-1204) and Fifth (1218-1221) Crusades**.
The sack of Constantinople. Al-Kamil. The Sixth to the Ninth Crusades (1228-1274). Al-Salih, Turan Shah.

4. The Bahri Mamlukes (1250-1382).
Al-Zahir Baybars Ruknuddin's victory over the Mongols. Campaign against Christian kingdoms. Restoration of 'Abbasi *khilafat.* Character of Baybars. Qalawun and his achievements.
Burji Mamlukes (1382-1517). Timur. Capture of Cyprus.

5. Culture, Ibn Taimiyyah; Ibn Khaldun; Abdul Fida; al-Maqrizi. Science and education. Industry. Trade. Social and political structure.

IV-204 *THE 'UTHMANIYAH (OTTOMANS)*

1. *Anatolia during the Period of the Seljuqis*

1.1 Turkish migrations and *ghazwahs* in Anatolia (1018-1071). The foundation of Seljuqi state in Anatolia. Kay-Qubad (1220-1237).
1.2 The Mongol invasion and the destruction of Seljuqi state.
1.3 The Seljuqi administration; the Islamization process; the economy, trade, and foreign relations.
1.4 The formation of principalities *(Beyliks).* The spirit of *ghazwah* among the Turkish tribes.

2. *The Early 'Uthmaniyah*

2.1 The origin of the 'Uthmaniyah tribe.
2.2 Osman ('Uthman) (1290-1326). His conquests; character and achievements.
2.3 Orkhan (1326-1359). Conquest of Brusa and Izmit. Building activity; educational activity. The *qanun* and *Shari'ah.* His administration. Conquest of Gallipoli.
2.4 Murad I (1359-1389). European conquests. Crusades. Conquests in the Balkans. Fight with the combined forces of Balkans and Murad's martyrdom. Character and achievements of Murad.
2.5 Bayazid (1389-1402). Conquests in Asia Minor. Attempts at Constantinople. Timur crushes Bayazid. Fratricidal wars.
2.6 Muhammad I (Mehmet I) (1402-1421) and Murad II (1421-1451). Re-establishment of unity and resumption of wars in Europe.

3. ***The 'Uthmaniyah (Ottoman)*** **Empire**

3.1 Muhammad II (Mehmet Fatih), the Conqueror (1451-1481). Conquest of Constantinople (1453). Expansion in Europe and Black Sea. Reconstruction of Constantinople. Muhammad Fatih's administration; finances; land reform; trade.
3.2 Bayazid II (1481-1512), Selim I (1512-1520), and Sulayman the Magnificent (1520-1566). Wars with Venice, Persia, Egypt, Hungary; the Seige of Vienna; alliance with France; wars in the Mediterranean.
3.3 The state of the Empire at the time of Sulayman. The government; the army; the law; the people; the economy; foreign relations.
3.4 Selim II (1566-1574). The Battle of Lepanto (1571). The Turkish fleet.

4. *The Slow Decline*

4.1 Causes of Decline.
4.2 Murad III (1574-1595). Nur Banu (mother and Safiyah (wife). Wars with Persia and Austria.
4.3 Muhammad III, Admad I, Osman II (1595-1623). Treaty of Zsitva-Torok (1606). Revolt in Syria and Asia Minor. War with Shah'Abbas.
4.4 The later 'Uthmaniyah (1623-1807). Wars with European powers and Russia.
4.5 The state of the Empire at the end of the eighteenth century.

Organization of the Empire; law and order; the Sufi orders; the society; Africa; Egypt, Syria and al-Hijaz.

IV-205 *PERSIA*

1. *The Il Khans* (1258-1349)

1.1 The Muslim world in 1260.
1.2 The Il Khans and their administration. Hulagu and his successors. Devastation of Central Asia. Ahmad (13811284), Arghun and Gaykhatu (1284-1295), and Ghazan (1295-1304). Ghazan defeats the Mamluk; conquers Syria. Ghazan builds up Islamic institutions.
1.3 Minor kingdoms.
1.4 Timur (1336-1405). Conquests begin. Timur and Bayazid. Timur's character.
1.5 Khalil Sultan (1404-1409), Shah Rukh (1404-1447), Ulugh Beg, Abu Said (1452,1469), Uzun Hasan (1453-1478), and the Turkomen of the White Sheep. Yaqub (1478-1490).
1.6 Persia at the end of the fifteen century. Rumi, Jami; historians; architecture.

2. *The Sajavis*

2.1 The origin.
2.2 Isma'il I (1500-1524). War with Uzbegs. Persecution of the Sunnis. Clash with Selim I. His character.
2.3 Tahmasp (1524-1576). Clash with Sulayman. Humayun takes refuge with Tahmasp. Treatywiththe 'Uthmaniyah; betrayal of Zayazid (1561). European intrigue.
2.4 'Abbas I (1578-1629). English advisers. Wars with Uzbegs and the 'Uthmaniyah. 'Abbas' administration.
2.5 Safi (1629-1642), and the end of the Safavis.
2.6 Safavi administration.
2.7 Persia during the eighteenth century. Nadir Shah, 'Adil Shah, Abdali, Zand dynasty, Lutf' Ali Khan.
2.8 Persian culture. Society and education; religion; architecture; crafts: carpets and textiles, ceramics, painting, enamel work.

IV-206 *THE INDIAN SUBCONTINENT*

1. *Arabs in India (712-1051)*

1.1 Muhammad ibn al-Qasim (712) and the conquest of Sind. His recall.
1.2 Arab expeditions in western India (712-1051). Their social relations.

2. *Turkish and Pathan Kings* (998-1526)

2.1 Mahmud (998-1030). Mahmud's expeditions in northern India. The Battle of Somnath (1926). His influence on India.
2.2 Mahmud's successors (1175-1290). Muhammad Ghauri (1175-1206). Qutbuddin Aybed (1206-1210); Iltutmash (1211-1236); Radiyah (1236-1240); Nasiruddin Mahmud (1246-1266); Balban (1266-1290). The achievements of the "slave dynasty."
2.3 The Khiljis (1290-1320), Jalaluddin and `Alauddin. Early conquests of `Alauddin. Conquest of Deccan. 'Alauddin' s administration. His successors: Mubarak, Khusro.
2.4 The Tughluqs (1320-1413). Muhammad (1324-1351). His reforms, the shifting of the capital; token currency; Mongol invasion, internal troubles, Firuz and later Tughluqs. Timur's invasion (1398).
2.5 The Sayyids and the Lodhis (1414-1526). Khidr, Khan; Bahlul, Sikander and Ibrahim Lodhi.
2.6 Delhi *sultanate.* Administration; revenue; army; treat ment of Hindus; learning. Scholars: al- Biruni, al-Baihaqi, 'Ufi. Economic conditions; social conditions.
2.7 The Islamization process; the conversions; the *Shari'ah,*education.

3. *The Mughals* (1526-1857)

3.1 India at the time of Babar's invasion. Delhi *sultanate* of Ibrahim Lodhi. Kingdom of Kashmir (1346-1540). Sharqi kings of Jaunper. Muslim kingdoms of Malwa and Gujrat, Khandesh, and Bangal. The Bahmains of Deccan. The Islamization of India. The great teachers.
3.2 Zahiruddin Baber (1482-1530). Babar's early life. The first Battle of Paniput (1526). Babar, King of Delhi. Babar's character and achievements.
3.3 Humayun. His checkered life. His campaign against the Lodhis and Gujrat. His defeat by Sher Khan Suri, and flight to Iran. Sher Shah Suri (1540-1545). Sher Shah's achievements. Return of Humayun.
3.4 Akbar (1556-1605). Second Battle of Paniput. Bayram Khan. Akbar's political policy. Akbar's conquests. Din IIahi.
3.5 Jehangir (1605-1628). Early years. Khusro's revolt; the hostility of Sikhs. Nur Jehan's influence. His wars. Shah Jehan's revolt. Jehangir's character. Shaikh Ahmad Sirhindi. European interests.
3.6 Shah Jehan (1628-1658). Consolidation of power. Shah Jehan as a ruler; as a builder. The four sons of Shah Jehan and their struggle for power.
3.7 Aurangzeb 'Alamgir (1658-1707). Extension of empire. Restoration of Islamic practices. His treatment of nonMuslims. The Sikhs, Rajputs and Maratthas. Rise of Sivaji. The campaign against Deccan. Aurangzeb's character and achievements.

3.8 The Mughal administration; public services; the army; law and order; revenue system; education and learning; urban life; industry; communication; social life.

3.9 The decline of the Mughals. Aurangzeb's successors. The rise of Maratthas; Ahmad Shah Abdali and the third Battle of Paniput (1761). The Sikhs. The coming of Europeans.

IV-207 *THE SPREAD OF ISLAM IN OTHER AREAS*

1. *Southeast Asia*

1.1 The coming of Islam. Traders, *awlia,* and native kings. Sumatra's Muslim islands, Ferlec and Pasai (Samudra, 1281 or before). Ibn Battuta's visit (764/1345).
1.2 From Sumatra to Malacca (1400). Sultan Muzaffar Shah (1445-1459). Malaccan dependencies adopt Islam.
1.3 Acheh adopts Islam in the mid -fourteenth century. 'Ali Mughayat Shah captures Pasai in 1524 from Portuguese. 'Alauddin (1548-1571) fights Portuguese. Iskander Muda (6108-1637). Women's rule :1641-1699). Islamization of neighboring islands.
1.4 Borneo, Sulu and Mindanao Islamized by Arab traders. Spainards' resistance (1570).
1.5 Islam in Java (1400-). Islamic preachers' activity. Shaikh Ibn Maulana's efforts in west Java (1526). South and central Java's conversion by *awlia.*
1.6 Moluccas. Maulana Husain's preaching of Islam. Zain al-'Abidin (1486-1500). Islamization of the island. South Borneo's conversion.
1.7 Celebes and East Borneo. Prince of Tallo embraces Islam (1605). His subjects adopt Islam and become its champions. The conversion of Raja Makota by two preachers, followed by his court and later his people.
1.8 Javanese Islam. Sultan Agung (1613-1646) and mystics.

2. *Sub-Saharan Africa*

2.1 Bilad aI-Sudan. Al-Fazari's mention of Ghana in eighth century; al-Bakri (460/1067-1068) supplies more detail. Muslim traders and their superior position.
2.2 Takrur (Senegal) and Malal were Muslim in eleventh century. 'Abdullah bin Yasin's preaching and reform; his conquest of Sijilmasa.
2.3 Mali. Mansa Musa's (1312-1337) conquests. Ibn Battuta's description (753-4/1352-3). Mali's relations with pagan tribes, North Africa and Middle East.
2.4 Songhay empire. The king adopts Islam in the fifth/eleventh century. Mali's and Songhay's relationship. Sonni `Ali, Baru, and Askiya Muhammad. The influence of Muhammad bin `Abd al-Karim al-Maghidi; Takedda, Katsina and Kano; *jihad* against' 'mixers." Daud bin Muhammad (956-991/1545-1583).
2.5 Bornu-Kanem. Umayyah influence on Kanemi Islam. Links North Africa, the Middle East, and with Mali.
2.6 Hausa. Islam comes from Mali in early eighth/fourteenth century. Fulani 'ulama's influence. Muhammad Rumfa's centralization of power. 'Umaru bin Kanajeji' s rule (9th/15th). Fulani *'ulama's* influence in Bagirmi and Waday.
2.7 Moroccan conquest and the rule of the pashas (1591-1660).
2.8 Mande groups. Islam in Gambia, Ivory Coast, Upper Guinea and Liberia.
2.9 Reform movements of eighteenth century. Ibrahim Musa*'s jihad* (1725)

in Futa Jallon (Senegal and Gambia). Futa Toro's reform movements. Sulayman Bal and `Abd al-Qadir.
2.10 'Uthman dan Fodio (b. 1167/1754). 'Uthman's *jama'a* and its influence and power. 'Uthman's *jihad.*

3. *East Africa*

3.1 Early contacts. The first *hlj'rah* to Abyssinia. Trade along the coast. Coastal settlements of Kilwa. Ibn Battuta's visit (731/1331).
3.2 The Horn of Africa. Somali coastal towns, Zayla, Mogadishu. Islamization of Zanzibar. Arab traders and immigrants. Muslim states in the interior, in Shoa (238/896-7). Seven kingdoms as tributaries of Abyssinia. Description of the Muslim society by Ibn Battuta. Relations with Christians and nomadic tribes.
3.3 Portuguese and 'Uthmaniyah interests in the sixteenth century. Ahmad Gran's *jihad.* Harrar as a center of Islamic learning. The Galla kingdoms; Gall influence.
3.4 The Yao people south of Somalia.

IV-208 *THE MUSLIM WORLD TODAY*

I. *Disintegration of Muslim Power*

1.1 The decline of the 'Uthmaniyah Empire. Napoleon in Egypt; risings in Europe; Serbia, Greece, Muhammad `Ali of Egypt and his revolt. Wars with Russia. The Wahhabi movement; Saud ibn 'Abd al-'Aziz. The mahdi of Sudan. 'Abd al-'Aziz (1861-1876) and 'Abd al-Hamid (1876-1909).
1.2 North Africa. French imperialism in Algeria, Tunisia and Morocco.
1.3 the British in East and West Africa; the Dutch in Indonesia.
1.4 Persia: the Qajar dynasty (1795-1825). Muhammad Shah. Nasiruddin. Babism and Baha'ism. Muzaffaruddin.
1.5 The disintegration of the Mughal Empire. Mysore. Shah `Alam and the Marhattas. The British East India Company and its conquests. The revolt of 1857 and British rule. British prejudice against the Muslims of India.
1.6 Attempts at Islamic revival. Jamaluddin Afghani. Sir Syyed Ahmad Khan and his defeatist mentality. Apologist writers of Turkey, Egypt and India.

2. *The Muslim World Today*

2.1 The state of the Muslim world after World War I. The Europeans rule supreme.
2.2 Turkey. Ataturk and his hatred of Islam. Turkish nationalism, secularism and westernization. 'Ismet Inonu. Restoration of democracy. Islamic movements in the Turkish population. The continuing struggle.
2.3 The Arab countries. Revolt against the 'Uthmaniyah. Betrayal by the British and French. The history of Zionism. Struggle for independence. The Muslim nation states and kingdoms. Islamic movements. Gamal 'abd al-Nasir and his hatred of Islam. The wars with Israel. The newfound wealth: oil. The Arab world today.
2.4 Iran. Ahmad Shah (1909-1929). World War I and the rise of Reza Khan. Reze Shah Pahlavi (1925-41). Iran after World War II. The Islamic movement and the tyranny of the Shah.
2.5 India and Pakistan. Struggle for independence. The Indian National Congress and the Muslim League. The partition of India. The Islamic movements in India and Pakistan. Hindu and Western-influences on the Muslims of the subcontinent. The Indo-Pakistani wars and the separation of Bangladesh. India, Pakistan and Bangladesh today.
2.6 South-East Asia. Independence of Indonesia and Malaysia. The Philippines. Islamic movements.
2.7 The African countries. The emergence of African nationalism. Independence of African countries. Islam in Africa today.
2.8 Muslims in the communist world: China, USSR and Eastern Europe.

3. *A Review of the Muslim World*

3.1 Independent Muslim countries. Population. Political structures. The economics. Education.

3.2 The rise of Islamic consciousness. Anti- and un-Islamic governments. The Islamic movements and their role in awakening the Muslim conscience.
3.3 Islamically-oriented governments and their efforts in restoring the Islamic way of life.

PART V
V: CULTURAL HISTORY OF ISLAM

V-200 *HISTORY OF RELIGIOUS THOUGHT AND PRACTICE*

1. *Tafsir of the Qur'an*
1.1 Meaning of *tafsir.* Principles *oftafsir* (or *tawil).* Need for *tafsir. Tafsir* as one of the functions of messengership.
1.2 Companions ofthe Prophet: Abu,Bakr, 'Umar, 'Uthman, 'Ali, 'Aishah, Ibn Mas'ud, Ibn 'Abbas, Ibn K'ab, Ibn Zubair, Abu Musa.
1.3 Famous *tafsirs:* Tabari, al-Ash'ari, Zamakhshari, al-Razi, al-Baydawi, Ibn Kathir, al-Suyuti, Jalalayn.
1.4 Recent *tafsirs:* Tantawi, Syyed Qutb, Maududi, Said Noorsi.
1.5 Dangers of far-fetched *tawil:* words lose meanings; no solid foundation.

2. *The Hadith*
2.1 *Hadith* during the Prophet's time.
2.2 Companions: Abu Bakr's and 'Umar's attitudes. Abu Huraira, 'Aishah, Ibn 'Abbas, Ibn Mas'ud, Anas.
2.3 Compilations of *hadith: "Al-Muwatta"* of Malik and *"Al-Musnad"* of Ahmad Hanbal. The two *"Sahihs"* of Bukhari and Muslim. "The Six *Sahihs."* Other collections.
2.4 The science of critical biography. *"Tabaqat"* of Ibn s' ad.

3. *The Fiqh*
3.1 The meaning of *Fiqh.* The Qur'an and *Hadith* as the main sources. Other sources: analogy, concensus, considered opinion.
3.2 The Companions: 'Umar, 'Ali, Ibn 'Abbas, 'Aishah.
3.3 The Qur'an and *Hadith* as Sources of legal judgments judgments during the period of the *Khulafah al-Rashidoon* and during the Umayyah period.
3.4 Formalization of *Fiqh.* Major schools: Maliki, Hanifi, Shafi'i, and Hanibali. Other schools: J'afari, Zahiri, and 'Ibadi.
3.5 Harun al-Rashid adopts hanafifiqh. *"Kitab al-kharaj"* of Abu Yusuf. Popularity of the various schools.
3.6 Principles of *ijtihad.* Knowledge and understanding of the Qur'an and *Hadith;* knowledge of subject matter; consistency with other principles of *Shari'ah;* the principle of *istihsa;* the concept of *dururah* (Necessity and duress).

4 .*The Kalam*
4.1 *Hadiths* concerning speculation in theology.
4.2 What kinds of rational debates are permissible: the attributes of Allah, their perfection; the relationship between man and Allah; the nature of human knowledge.
4.3 Hasan al-Basri, M'utazilah, al-Ash'ari.

4.4 The philosophy: al-Razi, al-Farabi, Ibn Sina, Ibn Rushd. Al-Ghazzali's "Incoherence of the Philosophers."

5. *The Theories of Leadership*

5.1 The Prophet's various roles: bearer of revelation and its expounder, example in character and conduct, teacher of beliefs and religious practices, titular head of the Muslim community, commander-in-chief, chief judge.
5.2 Succession in Prophetic roles: *'ulama* as successors in religious teaching, *khulafah* as successors in the political sphere, *faqihs* as successors in legislation, *qadis* as successors in settling disputes and determining punishments.
5.3 The characteristics sought in a political leader.
5.4 Islamic democracy. The sovereignty of Allah; obedience to Allah and His Prophet; election of the ruler; principle of consultation and advice *(shura).*
5.5 The development of political theories: the emergency of monarchy; *khalifah* and *sultans;* the role of *'ulama;* the *Shaikh al-Islam* during 'Uthmaniyah and Mughal periods.
5.6 The Shi'a theory of *Imamat.* The Khariji theory. Rebellions and failures.
5.7 Islamic democracy in modern times. Pakistan, a case study.

6. *Tasawwuf*

6.1 The 'Unity of Allah' from the Qur'an and *Hadith:* neither monism nor pantheism.
6.2 The concept of 'nearness to Allah' in the Qur'an and *Hadith,* and the way to attain it.
6.3 The concepts of *'ishan'* and poverty *(jaqr),* purification of self *(tazkiyyah),* religious practice *(riyadah),* and detachment from the world as exemplified in the lives of the Prophet and his Companions.
6.4 Islamic *tasawwuf taqwa, jihad,* and following the *Sunnah* in its totality.
6.5 Examples of Muslim Sufis: Junayd, 'Abd al-Qadir Jilani, Mu'inuddin Chishti.
6.6 The theory of *tariqah.* What is praiseworthy and what is reprehensible in it. The dangers: monasticism, limited brotherhoods, association with Allah, contempt of *Shari'ah,* laziness and easy way out.

V-201 *HISTORY OF EDUCATION*

1. *Aims of Muslim Education*

1.1 The importance of the knowledge of religion from the Qur'an and *Hadith.*
1.2 Religious aims: to understand Islamic faith and practice; to develop Islamic personality in morals and manners; to read and understand the Qur'an; study of the Prophet's life and *Sunnah;* to grasp the dynamic principle of Islam; to be a Muslim by commitment by realizing Islam's perfection and superiority over all man-made systems.
1.3 Secular aims: pursuit of all knowledge as the revelation of the attributes of Allah; to learn some profession or means of livelihood.
1.4 Universality of elementary education.

2. *The Organization of Education*

2.1 The *halqah* (the circle).
2.2 The *maktab* (the writing school).
2.3 The mosque school; the bookshop school.
2.4 The *madrasah* (school of public instruction).
2.5 The university.

3. *The Curriculum*

3.1 Academic: *Tafsir, hadith, Fiqh;* mathematics, science, medicine, logic and philosophy, language and literature; social sciences, history, geography, political science, law, sociology, psychology.
3.2 Vocational: very comprehensive studies in all applied Sciences.
3.3 University curricula*: Shar'iyyat,* literary studies, rational studies (including science).

4. *The Teacher-Pupil Relationship*.

5. *Methods*

5.1 Formal lectures, Reading of a text, explaining difficult passages. Three-step presentation: general outline, more depth, singling out difficult portions.
5.2 Memorization by students, repetition of what is memorized, reflection on the content, and application.
5.3 Service of the teacher and close personal association with him.

6. *Libraries*

6.1 Libraries as centers of education. Important Muslim libraries. Their destruction.

7. *Classification of Subjects.*

V-202 *CIVIL LIFE*

1. *Cities*

1.1 The early settlements: Basra and Kufah in Iraq, Fustat in Egypt, Qayrawan in Maghrib. Baghdad a little later.

1.2 Population: Arab tribes, *mawali* (the new Muslims), *dhimmis.* Fusion of different groups in 'Abbasiyyah times.

1.3 The layout of cities: the *jan'i* the palace of surroundings, the *suqs* and grouping of trades, quarters for various religious and ethnic groups; city planning, streets, gardens and parks, residential quarters.

1.4 Life in the capital: the *khalifah* and his court, the princes and the high officials, the bureaucracy. The *wazir.* Various departments: army, land distribution, treasury, justice. The *qadis.* The merchants, craftsmen and artisans. *Muhtasib.* Mosques, schools and colleges. The servants and slaves. Baths and public places.

2. *Countryside*

2.1 The Muslim world in early period: desert and sub-desert regions, oases, fertile land along the rivers. Water: network of irrigation, wells and wheels, fair distribution of water.

2.2 Nomadism: camel-nomadism and sheep- and cattle nomadism.

2.3 Agriculture: the science of agronomy, development of large estates into gardens. Old methods and crops. Introduction of new crops: mills, sugarcane. New methodology: sugar, flax, cotton, wheat, barley. Fruits and vegetables. Classification of land: subject to *kharaj, waqf* Large and small estates. Peasants, land owners.

2.4 Mineral resources: iron and copper as the basis of metallurgy; silver and gold. Other minerals: alum and natron, rock salt, stone quarries.

3. *Industry.*

3.1 State-regulated industries: arms and arsenals, papyrus and paper, luxury fabrics, coinage mints.

3.2 Free crafts, numerous and varied. Textiles and textile corporations: workshops, artisans and apprentices. Guilds of craftsmen. *Muhtasib.*

V-203 *ARCHITECTURE AND ART*

Note: This course should be taught with slides of buildings and art objects, and if possible with displays of actual art and and craft objects.

1. *Architecture*

1.1 *Mosques.* Basic elements of a mosque: *mihrab) minbar* and covered area. Other parts: courtyard, water fountain, minerets, dome, windows.

1.1.1 Prophet's mosque: at the time of the Prophet; later additions; the present mosque. Mosques of early *khulafah's* time in Basra, Kufa and Fustat. Dome of the Rock and Umayyah mosque in Damascus.

1.1.2 Architecture of the mosque from the time of the Umayyah to the present: structure, mosaics, calligraphy, geometric designs. The concepts of simplicity, unity, abstraction and infinity as expressed in large mosques.

1.1.3 Umayyah, 'Abbasiyyah, Seljuqi, Fatimi, Moorish, Ayyubi, Mamluk, 'Uthmaniyah, Safavi, Mughal and South Asian architecture, with emphasis on their different styles and characteristics. Names of great architects and patrons.

1.2 *Tombs and palaces.* Umayyah buildings in Jericho, Syria and Jordan. 'Abbasiyyah buildings in Baghdad and vicinity, Alhambra in Granada, Fatimi buildings in Tunis and Cairo, tombs of Seljuqi period in Anatolia and USSR. Safavi. 'Uthmaniyah and Mughal tombs, palaces and public buildings.

1.3 *Public works.* Famous irrigation works, bridges, *karavanserai, madrasahs* and universities.

2. *Arts and Crafts*

2.1 Decorative art: on mosques and buildings, on textiles, enamels.
2.2 Pottery: unglazed, glazed, paint, lustre technique.
2.3 Metalwork and woodwork.
2.4 Miniature painting: the Seljuqi, Persian and Mughal schools.
2.5 Calligraphy: Kufi, Naskhi, Nast'aliq.
2.6 Carpets, rugs, brocades, velvet and embroideries.

V-204 *HISTORY OF SCIENCE*

1. ***Mathematical Sciences.***

1.1 Arithmetic. Translations. Hindi-Arabic numerals, Methods of calculation. Thabit ibn Qurra, al-Karaji and al-Kashi.
1.2 Geometry. Translations. Contributions of Abu Kamil, Abu al-Wafa, al-Kuhi, 'Umar Khayyam and Ibn alHa 'ytham. Applications.
1.3 Algebra. The origination. Al-Khwarizmi and 'Umar Khayyam.
1.4 Trigonometry. Invention of Plane and spherical trigonometry. Abu al-Wafa's and al-Battani's
contributions.
1.5 Astronomy. Translations. Al-Farazi, al-Khawarizmi, al-Farghani, al-Battani, al-Zarqali, al-Biruni, Ulugh Beg. Observatories, instruments, theories.
1.6 Applications. Music. Mechanics and hydraulics. Astrology. Daily matters: *kharaj) zakat)* inheritance, specific gravity.

2. ***Natural Sciences***

2.1 Physics. Properties of matter. Studies of sound, light, magnetism, motion, weight and gravity. Al-Kindi, al-Razi, al-Farabi, Ibn al-Ha'ytham, al-Biruni, 'Umar Khayyam.
2.2 Alchemy and chemistry. Chemical properties of matter. Chemical processes. Application of chemical knowledge. Al-Razi, Abu Mansur Muwaffak, Abu al-Qasim, al-Mardini, Ibn Sina.
2.3 Natural history. Plants and animals. AI-Asma'i, 'Ali al- Tabari, al-Dinawari, Ibn Wahshiyah, Muwaffak, al-Biruni, al-Bakri.
2.4 Geography. Geodetic measurements, description of geographicsl features of countries, road maps, largescale maps, influence of geography on civilizations. Al-Khwarizmi, Ibn Khurdadhbih, al- Y'aqubi, Abu Zaid, Ibn Serafion, Ibn Fadlan, al-Mas'udi, al-Balkhi, Ibn Hawqal, al-Maqaddasi, al-Bakri, Nasir-i-Khusro.
2.5 Other sciences: agriculture, biology, geology, botany and zoology.

3. ***Medical Sciences***

3.1 Physicians of Umayyah and 'Abbasiyyah courts. Translations.
3.2 The great masters: al-Razi, al-Zahrawi, Ibn Sina.
3.3 Research in diseases, infections and cures. Surgery.
3.4 Hospitals and dispensaries. Pharmacology. Al-Biruni, Ibn aI-Bay tar,]abir ibn Hayyan, al-Razi, Muwaffak.

PART VI
VI: ISLAM IN NORTH AMERICA

VI-I00 *THE AMERICAN SCENE*
1. *The Bases of Western Thought and Practice*
1.1 World view: the influence of Greek thought, the supremacy of human reason; the influence of Christian theology: sin, guilt and vicarious atonement. Lack of integration.
1.2 Duality, man as a tragic hero; the resultant pessimism and humanism.
1.3 Branches of Western thought. Individualism and human rights; democratic tradition; liberalism and secularism. Dialectic materialism and communism; the rights of society and state.

2. *American Culture*
2.1 The utilitarian principle and materialism. Land and wealth as status symbols. Success and progress. Reaction among the young and its various manifestations.
2.2 Individualism. The Protestant work ethic. English elitist and the frontier experience. The industrial revolution. The loss of religious values following Christianity's encounter with science. The breakdown of the family. Alienation and isolation.
2.3 Patriotism. Loyalty to the country, to group and race. Secret organizations. Pressure groups. Ethnic loyalties. Zionism.
2.4 Free enterprise. Money makes money. Utilitarian principle; theories of optimization. Big versus small business. Upward mobility. The end (making money) justifies the means. Consumption and waste; built-in obsolescence; decline in quality in favor of quantity;
lack of respect for environment and resources; business pressure groups.
2.5 Freedoms. From what? for whom? to do what? The U.S. Constitution. Slavery. Emancipation. The development of democracy.
2.6 Work. The Protestant theology: work as a Divine norm necessary for salvation. Efficiency. Lack of personal fulfillment in present work systems. Women better the home and the labor market.
2.7 Religion. Protestantism; attitude toward other religions. Church: leader or follower? Skepticism, atheism, existentialism. How American society is inimical to faith and real religious values. Trend toward Eastern religions.
2.8 Family. Nuclear family. Parent-child relationship. Child-parent relationship in adulthood. Equality of sexes. Housework -who shall do it? Wife and mother or secretary. Birth control and abortion. Lack of religious constraints equals lack of concept of limits and concept of responsibility. Sexual chaos.
2.9 Leisure. Recreation and sports. Travel: the ever beckoning outdoors and recreation spots. Literature, theatre, music, cinema, television, art. Sports. Socializing. Drugs and alcohol.
2.10 Science, pure and applied. Technology and labor-saving machines. Is man obsolete? Medicine and public health. The immense increase in knowledge in the second half of the twentieth century. Myths we live with:

man is all-powerful; no limit to his knowledge; what he cannot find out on his own is not worth knowing about; he is responsible to no one but himself.

2.11. Social sciences. Genetics and evolutionary theory: man is an animal. Sociology: religion is a response to human societal needs. Psychology: the importance of the self; how one feels is the determining factor; the discarding of common sense approaches in favor of "the experts" approaches. Since religion is a man-made system, it can be discarded or replaced; the concept of sin and accountability are lost.

2.12 Professions. Specialization. Professionals: the new priests.

2.13 Education. Experiments with methodology. School atmosphere, the role of the school in the attitude and value-training of the youngster, the roles of the teachers and administrators. Higher education.

2.14 The American Dream. Dream or reality? Ideas versus ideologies.

VI-I0l *A MUSLIM'S VIEW OF CHRISTIANITY*

1. *Christian Theology*

1.1 Man's relation to God through Christ. Trinity. Resurrection, judgment, heaven and hell.
1.2 View of man. Original sin. Vicarious atonement. "God so loved the world. .." "Being saved" through faith. Belief versus action. Abolition of Divine law of Moses. Christian virtues: celibacy, monkery. View of women.
1.3 The Qur'an's critique of the Trinity. Jesus in the Qur'an and *Hadith.*
1.4 The history of Christian theology from the time of Christ to the present day.

2. *Catholicism*

2.1 The Catholic Church. Its structure and heirarchy.
2.2 The role of the church in the life of a Catholic. Infalliability of the Pope. The Sacraments. Mortal and venial sins, confession and absolution.
2.3 History of the Church. Popes and kings in the Middle Ages. Indulgences. The Inquisition. The Church and scientists. Reformation.
2.4 The influence of Islamic thought.

3. *Protestantism*

3.1 Historical aspects: Luther, Calvin, Zwingli. The place of the Bible. Faith in the prophecies.
3.2 Dozens of denominations; what is common among them.
3.3 Social concerns: missionaries and their activities.
3.4 The Protestantethic:liberalism,individualism, humanism, hard work, thriftiness.
3.5 Splinter groups: Mormons, Christian Scientists, Unitarians, Quakers.

4. *Historical Relationship Between Muslims and Christians*

4.1 The Qur'anic injunctions concerning relations with People of the Book.
4.2 The Prophet's treatment of the Christians of Najran.
4.3 'Umar's document to the Christians of Eilia.
4.4 Christian subjects under various Muslim dynasties: Umayyah, 'Abbasiyyah, Umayyah of Spain, 'Uthmaniyah.
4.5 Muslim subjects under Christian rule: Spain, Czarist Russia, French, British and Dutch imperialism, Ethiopia, Philippines.
4.6 Crusades. Propaganda against Islam, the Prophet and Muslims, and its lasting effect to the present time.
4.7 Christian 'scholars' of Islam. Orientalists and their antiIslamic propaganda.
4.8 The influence of Muslim scientists and philosophers. Renaissance, Reformation, the scientific awakening, medicine and hygiene.
4.9 The interface: the essentially fixed boundaries of Christendom; Islam and Christianity in Africa, Islam in Europe, America and Australia.

VI-I02 *THE ISLAMIC CALL*

1. *The Plight of the Kafir*

1.1 Varieties of *kufr:* Unbelief, Association, Ingratitude,Pride.
1.2 Manifestations of *kufr:* self-indulgence, pessimism, loss of direction and purpose, tyranny, alienation, crime.
1.3 Modern expressions of *kufr,'* Scientism, Secularism, Humanism, Materialism, Communism, Nationalism, Existentialism, Racism, Socialism and Capitalism.
1.4 Man against his own soul; man against man; man against nature; man against God.
1.5 The search for knowledge and truth. The expanding universe and the shrinking man. Man the unknown. Movement without progress.

2. *The Islamic Call*

2.1 Call toward submission: belief, gratitude, humility, acknowledgement of being a creature.
2.2 Manifestations of Islam: self-discipline, hope, direction and purpose, justice, love, doing good to others.
2.3 The Islamic 'hammer:' breaking of modern idols. Islamic foundations of science, of life on this earth, of human relationships, of wealth and resources, of human ranking, of human groupings.
2.4 Man is united with his own soul, with his fellow man, with nature and with God:
2.5 Knowledge and truth. The revealed knowledge and truth. The acquisition of knowledge, revealed and learned. The ultimate goal.

3. *Methodology of the Islamic Call*

3.1 Formation of a vanguard. Association on the basis of commitment to Islam; mutual training and education.
3.2 Formation of an association. Inviting others. Selection of active persons, and their training and education. Speakers, writers and organizers. Rules for change of leadership. *Shura.*
3.3 Characteristics of the association: Islamic objectives, spiritual and moral strength of its workers, Islamic limits on its activities.
3.4 Activities: spreading the message of Islam through the spoken and written word, publications, seminars, conferences, camps, schools, Islamic centers and mosques, circles for teaching and learning, circles for *dhikr* and *'ibadat.*
3.5 The MSA as a case study. Its formation and growth, constitution, activities. Future goals.

4. *Muslim Communities*

4.1 Definition of a community. Association on the basis of objectives.
4.2 Elements of a community: objectives; leadership and *shura;* active workers; planning; finances; participation of members.
4.3 Methodology for establishing a Muslim community. Requirements: a group of Muslim families in one town, and a desire for Islamic identity. Steps:

forming an association; establishing Friday prayers and fasting of Ramadan; celebrating Islamic occasions; collection of *Zakat;* purchasing homes in the same locality; starting businesses; Muslim professionals and workers; mosque, school and cemetery; participation' in civic affairs; representation in city, county and state governments.

VI-IO3 *THE HISTORY OF ISLAM IN AMERICA*

1. *The first Muslims in America*
1.1 Muslim explorers.
1.2 The Atlantic Slave Trade and Muslim Africa.
1.3 The preservation of a syncretized Muslim consciousness in Slave societies.

2. *The Rise of "Back to Islam" Movements*
2.1 The existence of Muslims after the legal abolition of slavery.
2.2 The possible influence of Muslims on Marcus Garvey.
2.3 Noble Drew Ali and the Moorish Americans.
2.4 Elijah Muhammad and the Nation of Islam.
2.5 Fard Muhammad's role in the development of the Nation of Islam.

3. *Indigenous American Muslims in the Twentiety Century*
3.1 Muslim organizations, centers and masjids in North America.
3.2 The World Community of Islam in the West and Wallace D. Muhammad.
3.3 National Muslim movements.

4. *The Impact of Immigrating Muslims on Islam in America*
4.1 The main source areas of immigration.
4.2 The probable reasons for immigration.
4.3 Prospects for cooperation among all the various groups.

PART VII
VII: SUPPLEMENTARY SUBJECTS

VII-IOO *ARABIC I*

1. The alphabet.
2. Common Arabic expressions used by Muslims.
3. Arabic words.
4. The Arabic article.
5. Gender.
6. Nouns and adjectives.
7. Pronouns.
8. Verbs: simple conjugations.
9. Simple forms of broken plural.
10. Special vocabulary of important words.

VI-IOI *ARABIC II*

1. Nouns: duals and cases.
2. Verbs: derivatives and their conjugations.
3. Adjectives: comparatives and superlatives.
4. Adverbs.
5. Prepositions and their effect in sentences.
6. Structure of the Arabic sentence.
7. Numbers: cardinals and ordinals.

VII-I02 *QUR'ANIC ARABIC*

1. The Qur'anic vocabulary.
2. The reading of *juzu* 30 with word-by-word translation

REFERENCE MATERIAL

VIII: REFERENCE MATERIALS I. *ISLAMIC TEACHINGS*

The Message of Islam — M. M. Siddiqui
Islamic Correspondance Course (11 units) — M. M. Siddiqui
Towards Understanding Islam — A. A. Maududi
Islam in Focus — H. Abdul Ati
Mysteries of Fasting — al.Ghazzali
Marriage in Islam — M. ABdul Rauf
Purdah — A. A. Maududi
Milestones — Syyed Qutb
Social Justice in Islam — Syyed Qutb
Parents' Manual — Ieba Siddiqui
Economic Problems of Man — A. A. Maududi
Islamic Theory of Interest — A. I. Qureshi
Political Theory of Islam — A. A. Maududi
First Principles of the Islamic State — A. A. Maududi
Articles from Islamic journals

II. *THE QUR'AN AND THE SUNNAH*

The Holy Qur'an — Text, and A.Yusuf Ali's translation
Tafhim al-Qur'an — Text, and commentary by A. A Maududi
Sahih Muslim — Translation by A. H. Siddiqi
Mishkat al.Masabih — Translation by James Robson
Islam in Focus, Appendix I — H. Abdul Ati
Islamic Correspondence Course (Unit 0) — M. M. Siddiqui

III. *LIFE OF THE PROPHET*

Islamic Correspondence Course (Unit 2) — M. M. Siddiqui
The Benefactor — Waheeduddin
Life of Muhammad — Ibn Hisham
Life of Muhammad — M. H. Haykal
Only a Prophet Could Do It — A. H. Nadwi
Some Companions of the Prophet — Fazl Ahmad
Heroes of Islam Series — A. H. Siddiqi

IV. *POLITICAL HISTORY* OF *ISLAM*

Islamic Correspondence Course (Unit 7) — M. M. Siddiqui
Life of Abu Bakr — H. R. Sherwani
Omar the Great, Volumes 1 and 2 — Shibli Numani
Some Companions of the Prophet (1, 2 and 3) — Fazl Ahmad
A Short History of Islam — S. F. Mahmud
The Preaching of Islam — T. W. Arnold

The Cambridge History of Islam (1 and 2) Holt, Lambton, Lewis

V. *CULTURAL HISTORY* OF *ISLAM*

History of Islamic Origins of Western Education M. Nakhosteen The Cambridge History of Islam (Vol. 2) Holt, Lambton, Lewis

Art of Islam C. J. DuRy

Islamic Architecture D. Hill and O. Graber

A Short History of Islam S. F. Mahmud

Non-Muslims Under Muslim Rule A. H. Siddiqi

VI. *ISLAM IN NORTH AMERICA*

Islam and Alcoholism Malik Badri

Birth Control A. A. Maududi

Parents' Manual leba Siddiqui

Islam and the World A. H. Nadwi

The Five Great Religions Edward Rice

Historical Atlas of the Religions I. R. al-Farooqi

Christian Ethics I. R. al-Farooqi

VII. *SUPPLEMENTARY SUBJECTS*

Arabic for English-Speaking Students M. Abdul Rauf

Qur'anic Arabic Mahmoud Sieny

In all categories articles from periodicals should be extracted and compiled.